

# THE HOLY LOVE OF HEA- uenly-VVisdome.

*With many other godly  
Treatises.*

Newly set forth, perused, and aug-  
mented by the Author.

*Translated out of French into English,  
by Tho. Sto. Gent.*



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THE HISTORY  
OF THE  
LOVE OF HUMANITY  
BY  
J. V. K. K. K.



TO THE  
LIBRARY OF THE  
MUSEUM OF  
ART AND HISTORY  
NEW YORK



The names

The names of the treati-  
*ses contained within this  
volume.*

1 The holy loue of heauenly Wif-  
dome.

2 The Epistle of S. Basile, of a soli-  
tary life.

3 An exhortation vnto a ciuil life,  
dedicated vnto Mounſi. L.

4 A Meditation of the 7. Psalmes  
of Dauid his repentance.

5 A Meditation of the 7. Psalmes  
of Dauid his consolation.

6 A Meditation of the Lordes  
Prayer.

7 Meditations of the Lamentati-  
ons of Ieremiah.

8 The song of Ezechias. *Iſaiah. 38.*



# The Translator, to the Christian reader.



How shalt receive  
here, I hope, (Chri-  
stian Reader) unto  
thy great comfort,  
these short discour-  
ses and meditations, if thou reade  
them with iudgement, and accor-  
ding to sobriety: the titles of which  
thou shalt finde set downe gene-  
rally and a part in the next page  
before. Accept therefore I beseech  
thee, both the great paine of the  
Author, and my poore travell in  
translating of them, which I trust  
I have faithfully done according to  
his meaning, and looke what bene-  
fit thou reapest by them, be first  
thankfull unto God, and next un-  
to him, and so I commit them  
to thy gentle accepta-  
tion.



## The holy loue of *heauenly Wisedome.*



**V**E are like vnto that kinde of people, who hauing bene led captiue into some farre countrey when they were yong, haue not onely lost their time, but haue forgotten also both their countrey, naturall language, and the amitie of their own kindred. For, we are no sooner out of our cradle and swadling cloutes as it were, but that our peruerse and forward affections surprize vs, as a man would say, like violent windes, and filling the sayles of our desires, with a thousand delicat gales, make vs mightely degenerate from our owne naturall inclination, driuing vs therby from all true and right reason. For, let our soule continue neuer so litle a while in this banishment, she by and by forgetteth her originall being, leeseeth the

remembrance of her principall benefite and good, and in the end, which is a farre greater mischiefe, she forgetteth likewise the knowledge of her self. Now then there remaineth nothing why we are not altogether like vnto these miserable captiues. For, if they after their long captiuitie, haue neuer so little hope of their returne, or do but heare their countrie spoken of, a man shall perceiue their hearts to leape with ioye in their bodies, so greatly doth this kinde of newes please and like them. But contrariwise, we vtterly mislike those men, who labour to call vs home againe vnto the place where we had our first being, and abhorre nothing more then when we see them marke out vnto vs the ready way to come thereto. These men will leaue the fortunate Islands, and returne vnto the *Ithaque*, set fast like a neast built vpon the very top of a sharpe steepie rocke. And we will not onely leaue the mire and dirte wherein we sit fast mortrized, rather then we would possesse and enioy most assured and euerlasting felicitie. Now, some man may peraduenture say vnto me,

I beseech you Sir, where is that felicity which you talke of? shew it vnto vs, for that is it that we desire: for what man is he that would refuse to be happy and blessed? Alas my good friends, I know that the worde liketh you well: but without doubt yee flie from the thing it selfe: or at least, yee follow naught else but the shadow, and leaue the bodie flying from you, and hunting after a vaine cloude of delight, reiect the true, sound and incomparable pleasure. Where then is it, say you? shew vnto vs the way and tract, that we may speedely take hold thereof. Shall I tell you my good friends one thing, and that is this, would it not thinke you, make you laugh to see a pore or sand blinded man come vnto *Pylon*, a most excellent counterfeitor in painting, and importune him to shew him his pictures and exquisite paintings, or to see a deasse man presse in to heare the sweet musicke and hermonie of *Bayf* a most excellent musition, would not the first man say, vnto the sand blinded man, go thy way, and remoue first from thee that running humor which is the cause of the dimming

of thy sight, & vnto the other, go thou and drie vp the catarre which is the occasion of thy deafenesse, and then thou that art blindish, shalt see our excellent paintings, and thou that art deaffish shalt heare our delicate and pleasant songs? For, as the pleasure of the senses cannot be well tasted nor relished, but by such as haue whole and sound bodies, no more can the contentation and delight of the minde, wherein resteth our chiefe felicitie, be perceiued by any, but by such, as haue cleansed their soules of all sinfull and corrupt lusts, which as filthie botches and blaines extinguish the vitall spirits in that part of the body wherein they are engendred. Heere then you see what you must do, if you determine to make your selues capable to taste of the fruits of this euerlasting happiness. I right well know, that ye are so brought vp, euen from your youth, in the pleasures of your senses, and make so much of them, as that you are afraid yee shall lose them, without I leaue this as a pawne vnto you, which will bring vnto you farre more infinite greater pleasure, and wherewith I will feast

*of heavenly Wisdome.* 5

feast you, and quickly shew it you. But who is able to make men, that are no better then dust and ashes, to see the estate and disposition of a pure and innocent soule, whose action is perfectly blessed, and altogether heavenly, wherein consisteth this most excellent contentation? In very deed, you presse me too too sore, and craue at my hands more then I am able to do. But because I am loth to discourage you, and make you mal-content, I wil do for you whatsoever I am able. And I will deale with you, as the carriers about of monsters do: For, they set vp their pictures at the corners of the streets, and hang out the portraitures of them at their owne lodgings, and when the people haue paid their money at the coming in of the gate, then they shew them their naturall and liuely bodies. Now, the sight which I inuite you to see, is this *Wisdom*, which we may rightly say, to be the very truth and knowledge of all things, but especially of heavenly things, which is full of vnspeakeable cleerenesse, brightnesse, and splendure, and which also, if we might behold face to face, and in her



naturall excellencie, would rauish vs with her loue, and cause vs hate these base and earthly things, with the loue of which we are so farre sorted, euen to our very destruction. I will heere hang vp, as it were, vpon the beaten high waies, pictures and images, so that if ye be disposed to go right on to the gate, yee shall see both the image and the embosting of them: which is without all doubt most maruellous, and when you haue paid your custome, and passed the borders and limits of this life, you shal see that, which no tongue is able to vtter, nor eare able to heare. But to make you acknowledge at length what this is, and plainly to prick out vnto you some draughts hereof, I beseech you consider euen of the things which you so wonder at heere in this world, and so greedely and eagerly labour for, and hunt after, and you shall finde, that if you go onely step by step on them, and follow still your way, that they will at last bring you vnto the knowledge of that which you at this day desire. But because that in stead of going on them, you settle your selues, and sit fast down vpon  
on

*of heavenly Wisdome.* 7

on them, you your selues become most vile and filthie by them. Now, let vs see a little why you thus satisfie your senses, and from whence this pleasure and tickling delight springeth, wherein you establish the seat of your worldly felicitie. Commeth this from the obiect of naturall things, that are growne vnto perfection? Are these the well mingled, sorted, and settled colours, and the exactly obserued proportions and dimensions, which thus please the eyes? What other thing admire you in a meadow, enameled with a thousand goodly and odoriferous floures, and so richly in diuerse places, with sundrie colours bedecked? What other thing admire you in the stately buildings of kings, in their Bracelets, Chaines, and other Iewels, and in the Tables of most excellent Pictures, but onely this curious obseruation? Yea what other estimation make you of the most faire sweete faces of women, with whom yee effeminately burne in loue, but an equall proportion, and exact diligence of nature, in the conformitie and assemblie of many things differing one

from another ? What other thing is the sweetnesse of one especiall voice of a man, or the melodie of many together in consort, but a iust and orderly continuation of them all together, or suddaine motion of many voices, according to a naturall rule and proportion of the same ? And what other thing is the most pleasant and sweete sauour that a man can possiblie smell, but a certaine temperature both of heate and moisture, and a certaine qualitie imprinted in a bodie, by the suddaine motion of one or many causes ? Neither is any thing sweet and pleasant in the most delicate meates and sauoures, but a certaine measure of well mixed licoures. Neither doth the touching of them bring or yeeld any other pleasure, but a certaine equalitie and length which we finde in naturall bodies. Now marke then all the pleasures which your senses can possibly receiue: yee consume the whole time of your life, onely about the; for, for them alone, ye wearie your bodies with continuall toiling & moiling, and for them alone, yee strue against the winds, and crosse the seas.

*of heauenly Wisdom.* 9

If then yee finde that all these particular things do possesse your minds by a certaine vaine shew of beauty and excellencie, what will yee then say, when as yee shall consider of them all at once, and at one view, euen from their first beginning, vnto the highest degree of their perfection? Shall yee not see the selfe and the same difference betweene them, that is betweene one stone alone, and an whole proude and costlie Pallace, and betweene one voice, and a complet and full noise of musick, and betweene one finger, and the whole bodie? What matter can you make of all these particular things, especially of these earthly things, when as in lifting vp your eyes towards the Sunne and Starres, yee behold the world, from the highest part of heauen, to the lowest part of the earth, euen from the beginning of the same vnto the end thereof, and consider, how many wonderfull things are depainted and set forth on euery side? If so be then, we haue done it to feed and satisfie our senses onely, with the communicating of these beautifull and excellent

things, it must needs be that we haue done it at the least by reason of the whole workmanship and frame of the same, the elegancie whereof consisteth in the accordance and assembly of all the other particular beauties & ornaments thereof. But our soule, which lancheth and stretcheth forth her desires and wishes farre aboue the reach of our senses, without we will violently captiuate, choake and strangle her, hath no desire to stay heere. For she findeth nothing heere, which can any way retaine, or yet containe her. But she is more honourable then so, for she embraceth heauen and earth, compasseth all the whole world, pierceth the bottomlesse depths, knoweth all things, and bestirreth and manageth her selfe, and is so glorious, as that if we conserue her in her naturall excellencie, all the rest of the things of the world, in respect of her, will seeme to be most filthie and ouglie. After she hath beheld her selfe, and exercised her selfe about the searching out of causes and sciendes, finding nothing in all this, no not any thing in her selfe, that liketh her selfe,

*of heauenly Wisdom.* II

selfe, and resting her selfe in a desire which she hath to learne, she is enforced to lift vp her selfe farre aboue the world, yea and farre aboue her selfe, and suffereth her selfe to be guided by the workes of the worke-maister. And there she seeth all at once, all sorts of beauties and perfections, abutting and assembling themselves euē from their very first originall, and by so much the more they appeare most excellent and wonderfull, by how much the nearer they come from thence from whence they first came. Altogether like vnto the Sunne beames, which, the nearer they are the bodie from whence they shoote and spread themselves, the greater, the purer, and the brighter they do appeare. I vse especially in this behalfe this comparison, because that of all things which we know heere below, nothing more proportionably agreeth with our soule, then our sight, which is the most noble, liuely, & quickest action of all our senses, nor nothing more proportionable vnto God then the light, which is the most pure and most excellent thing in the world.

And the ancient wise men haue said,  
That the light was Gods bodie, and  
the truth his soule, representing,  
shewing, and giuing vs a taste as it  
were, heereby, of one of the greatest  
secrets of the Godhead. We must  
therefore open and vnseele the eyes  
of our minde, that we may pearse into  
this heavenly light, euen vnto the  
depth of the euerlasting truth. If we  
will neuer so little helpe our selues,  
and lift vp our soule, that she may as-  
cend by those steppes, which offer  
themselues vnto her, and hoise vp her  
saile on hie, what delight and pleasure  
might she not hope for, but wish, not  
wish for, but say, not say, but thinke,  
which we enioy not in full measure?  
yea such pleasure as that we should  
feele encrease and redouble in vs, vn-  
till the time that being ascended vnto  
the feast, we should be ioined vnto that  
first and most high light. So as we then  
being compassed with brightnesse, and  
rauished with the sight of this wonder-  
full beautie, should feele the pleasure  
most infinitely to be encreased, & be fil-  
led with incōparable ioy, & to make vs  
generally scorne these fleeting & peri-  
shing

shing delights, al these fading & chāge-  
able sweet pleasures, which occupie  
our minds here belowe, and none o-  
therwise to be desired, then as a small  
sparke of beautie spread ouer vs like a  
scarfe. Then shall we enter into the  
shop where all these rare and strange  
workes were cast in a mould, where  
we shall not onely see the patternes of  
them, and not onely handle the tooles  
and instruments, but shall also see, and  
familiarily know the very workemaster  
of them: who will not onely shew vnto  
vs his workemanship, nor descifer on-  
ly vnto vs his purposes, but will also  
teach vs his arte and science, and  
make vs all perfect and godly accor-  
ding to himselfe. There shall we see  
the beames of this Deity spread all o-  
uer, and reunite it selfe vnto this body  
of light, whereunto, when we shall see  
our selues conioyned in thought, we  
shall then perceiue at once all the  
causes and effects of the eternall wise-  
dome, which particularly, and sepa-  
rably may seeme to be able to be fur-  
nished with matter to our great con-  
tentment. Here then we see wherein  
consisteth our felicitie, that is to say,



in this vndriable spring-head of beauties, in this deepe sea of all bounties, whereinto all the riuers & streames of the world must run. That is to say, into this original light, vnto whom we must turne our selues, and vpon whome we must fast fixe and set the eyes of our soules, if so be we loue the eternall blessednesse. Alas, how excellent was this last sigh of the Philosopher *Plotin*, who hauing now his soule geuing vp her selfe betweene his lips, called his schollers vnto him, giuing them this farewell. My good friends, God graunt you to liue, both now, and hereafter, in blisse for euer, and alwayes turne that godlinesse that is in you, vnto that auncient & principall Deitie. O noble speech, and worthie the closing vp of the mouth and life of a Philosopher! But what shall we do for the returning of our selues vnto God, and to approach, reunite, and become one with him? Shall we present our selues vnto his maiestie in that estate wherein we commonly stand? No surely, for if we, before such time as we lift vp the eyes of our soules towards this cleere and bright burning light, do not wipe, and  
cleanse

*of heauenly Wisedome.* 15

cleanse our selues, we shall, in stead of enioying this glorious and pure light, haue that little sight that we haue vnterly put out. For, as in the lawe of the Iewes, the woman that offered her selfe vnto the triall of the ielousie offering, receiued no hurt by the bitter & cursed water if she were chaste and sound, but was quit and free frō all blame & suspicion: and contrariwise, if she had broken her mariage promise & faith, remained infected, and so rotted and burst in sunder: euen so also those mē, who, as the members of the Church of God, haue married his only Sonne, if they offer themselues poluted and defiled to touch the holy fier of his holy spirit, are rather blinded, then enlightened, yea rather consumed, then warmed. And this is the reason why God, when as he, hauing compassion of our ruine & fall, is willing for our saluation, to disclose vnto the world this light of wisdom, he sendeth his herault before to wash & make cleane the soules of all such as he would haue behold the brightnes of his glory. We heare euery where the sōūd of the holy voice of this Prophet, crying, *Make straight & plaine*

*the wayes of the liuing God, repent, and bring forth the fruites worthy of repentance, for he will come with his fanne in his hand to winnow the Corne from the Chaffe, lay vp the Corne by it selfe, and cast the Chaffe into euerlasting fier. Seeing then that we desire this great felicitie, and that before we present our selues vnto him, we must cleanse our harts and minds, and make them capable to conceiue of heauenly things, let vs see what remedies we haue for that purpose. Howbeit, let vs somewhat alittle before, consider, how and in what sort we haue so defiled our selues, that we might thereby the more easily finde out the meetest meanes to cleanse our selues: and let vs see from whence and which way we are fallen; that thereby we may perceiue by what meanes we may be able to lift vp our selues againe. For, God saw nothing amongst all his workes which any thing drew neare vnto his perfection: and therefore he himself was then desirous to mould and fashion a liuing image of his Deitie, which should be his chiefe and especiall worke, and set him in the midst of the world. Whereupon, man forthwith*

forthwith shewed himselfe in the midst of the earth so perfect and complete, as that nothing could be wished to be more excellently perfect. For, he being made a liuely image, and being also as it were but a short and halfe picture, hauing withall, many the lineaments both of the aire, and of the grace of the principall subiect or matter, was most wonderfully perfect. The holy fier which God had breathed into him, being very pure, enlightened his vnderstanding, and filled him with the knowledge of all things, in so much, that he hauing truth for his guide, and vertue for his ayde, all his actions passed within the compasse of reason: and turning him selfe continually vnto his Creator, receiued to himselfe as in a very cleere looking glasse, the forme and fashion of the Deitie: in beholding of whome, he fixed and stayed all his thoughts, and thereby became very blessed, for he liued in God, and God in him. But when as this mirror which was beautified and adorned with the obiect of the Deitie, would needs runne him selfe amongst the troublesome and dangerous stormes, and

thereby defile and sully him selfe, then this immortall brightnesse disdained any more to shew himselfe vnto him, and left him altogether to remaine in darkenesse & obscuritie. So that man, before such time as he had turned his back vpo God, being filled with a most sure knowledge of all things, is now as it were become brutished, and in stead of truth, is full of error and lying: and in stead of a ruled and moderate will, is now full of burning lust, so as all his thoughts which before were reunited to the beholding of his creator, haue now spread themselues over the creatures, & roame about at all aduētures without either guide or reason. This concupiscence and lust then hauing thus prostituted her selfe, forthwith conceiued sin, which comming to a full growth, amended death. And death indeed, brought forth the extremitie of al euils, and death I say, the hope of all horror and obscuritie, wherein, all the while that mā was swaddled & wrapped, was neuer since euer able to receiue the brightnes of the immortal light, ne yet attaine againe vnto the conduct of the truth, the only beholding wherof is able

able to keepe him backe frō comming to the point of his felicitie. When man saw himselfe thus defaced, he was displeased with himselfe, & cursed his life as a gulse of miserie, where he saw nothing before his eyes but cōfution and darkenesse. And all his animaduersions were nothing but of euils, and all his hope of nothing but of calamities. For, God being nothing but righteous, and man, nothing else but sinne, what measure or end could there be of his punishment? Howbeit, the eternall wisedome who wrought with God in the creation of man, hauing compassion of the losse & destruction of such a worke, came, as *Tertullian* sayth, to lay a steepe the poison of death in his own blood, to wash & cleanse vs, & besides, to turne away the iust wrath of his Father, that he might haue mercy vpon vs, and so turne vnto vs againe. Thus we see how we are entred againe into grace with our God, purified by his mercie, called againe vnto the knowledge of his truth, and the beholding of his glorie. Howbeit, we are so peruerse & obstinate in our cursednesse, & so great enemies to our owne felicitie,

as that so soone as this eternall light would begin to appeare and shine vpon the clearenesse of our consciences, there to expresse and reimprint the face of his Deitie, and relieue and recharge the lineaments of this diuine wisdom, which are so shamefully defiled, and as it were vtterly defaced, as that we make a thousand foule blemishes rebound vpon our selues, which blind and defile vs, and thrust them selues betweene vs, and the grace which should enlighten vs. We must therefore as often as we defile our selues, so often also lay too our hands to wipe away our foule and filthy stains, for the cleansing and clearing of our soules, so that we thereby being polished, the beames of our principall bountie and goodnesse may cause the clearenesse of vertue and truth most clearly shine, and brightly burne vpon vs. Here then we see the meanes which we herein must hold and keepe: let vs now looke what the cause of this euill is, and then let vs also wisely consider of the remedie for the same. In very deede, our peruerse and corrupt iudgement, is the very  
fountaine

*of heavenly Wisedome.* 21

fountaine of all our offences, and the  
spring-head of that pestilent humor,  
which so infecteth and spoyleth vs.  
The things which spoyle and trouble  
vs, are the delightes and pleasures  
which on euery side allure vs, and make  
vs drunke before we are fully awake.  
This licour then being mixed amongst  
our tender senses, by reason of the in-  
firmities of our age, so delicately seaso-  
neth vs, as that we can neuer after lose  
and forget the sauour thereof. We  
content not our selues with moderat-  
ly drinking, but we will be ouer head  
and eares also, tarrying still by it as if  
we would haue the tide ouerflowe vs,  
leauing our selues drowned as it were  
vpon the swallowing quicksand of mi-  
serable old age. Now these sweet li-  
cours wherewith we so fill and glut our  
selues, turne by and by into bitternes,  
and fill our harts and minds with a ve-  
nemous humor, which infecteth and  
corrupteth vs. For, the affection which  
we beare vnto the beauty of these cre-  
ated things, being entertained and  
flattered by vs, changeth it selfe into a  
furious and mad lust, which peruer-  
teth and ouerthroweth our senses: for,



the flattering and dissembling desire which we haue vnto these worldly riches, turneth it selfe into a blinde and senslesse passion, and are none otherwise to be esteemed in this world, but as the ordure and excrement of the earth : and the loue of false honor conuerteth it selfe into a foolish desire to be farre more then the rest of the world, and challengeth vnto it selfe the reuerence and seruice that is due vnto God himselfe. The pleasure which we take in our feeding, is turned into beastly and shamelesse gluttony : The care that we take in preserving our bodies delicately, groweth into beastly vncleannesse, and filthy lust, and the worthinesse that we beleue too too much of our own courage and valure, turneth it selfe into outragious choler and rashnesse. And surely, our minds being stopped and oppressed with so foule and slimie humors, can neuer breathe forth any thing that is pure and cleane. Now, for the purging of all these subtile and mortall passions, and poysons of the minde, we must see what remedie we can finde out for them, and it may be,

it will be to good purpose to vse the counsell which a good auncient Father gaue vnto a religious nouice of his house. Like as wise nurses (sayd he) when they will weane their children, will rub the neble of their teate with wormewood, and other bitter druggs, euen so must we be dealt withall for the making of vs lose the taste of our delightes and pleasures, for wee must set downe vnto our selues a certaine punishment for our lusts, and change the houres of our pleasures into rigorous and austere exercises, and at what time we are wonted to take our foolish and dissolute recreations, let vs examine with all humilitie, what paynes and torments our sinfull and detestable life deserueth. I cannot tell whether this good old Father in speaking this, thought vpon the custome which the Hebrewes vsed, who made a solemne feast vpon that day that they began to weane any of their children, or whether they reioyced in that their children left their weaker foode, and fell to more strong and marrowye meates, either else to stirre them vp by

their example vnto a new kinde of dyet. For we may verie fitlie applye this example vnto the instruction of our minde, if so we will weane our selues from the milke of our delights, and sweare an irreconciliable diuorce betweene vs and our finnes, inuiting our selues vnto the like feast, as he among those holie religious men, of whome *Phylo*, in the booke of a contemplatiue life, maketh mention, did. They met together at this banquet, and the first, principall and most delicate and sweet dishes, were the most beautifull and best tasting fruites of true wisdom, which were presented vnto them by a most elegant preaching of the Prophets and commaundements of God, as pure and vndefiled vessels. Their reioycing, was consolation, their pastime, austeritie, their delicate dishes, abstinence. Their mindes being satisfied with such marrowy meate, they were in a maruelous great and firme tranquillitie, to be at leysure to follow their most happie contemplation. And surely this exercise would become vs all very well, neuerthelesse, we had need euery one of

vs particularly to accomplish this our purging of the soule, which we call repentance, by meanes whereof, our soule returning into her selfe, shall be able to wipe out spot by spot, the blots that there most filthely do saue. Seeing then that this repentance should be vnto vs as it were the entrance and preface of a good and perfect life, which should make vs cleane, we should therein exercise our selues both carefully and ordinarily. For, seeing we are determined to erect a Temple in our soule, wherein to lodge the Deitie, we must therefore thoroughly wash and rewash the same with this purifying water, and thinke that it is to vs vnto whome *Ezechias* speaketh, when as he said vnto the Leuits, *Listen vnto me, and sanctifie your selues, make cleane the house of the Lord, and thrust the filthinesse out of the Sanctuarie. we will haue our Spirite to be his Aulter, our thoughtes, his offerings: our prayers, his presents: and shall we offer them in a filthie place?* would he not then say vnto vs, that which was spoken vnto the Iewes by the mouth of *Malacry*, saying, *I haue not set mine heart vpon you, neither will I*

receiue any sacrifice from you, because you are most filthie and full of pollution. But how shall we begin to performe such a glorious and profitable an action? Saint *Iohn Chrysostome* teacheth vs, and geueth vnto vs an excellent instruction hereof: We must (sayth he) looke well vnto our selues, and hauing compassion of our miserie, we must rub and make leane our hearts: so as we must alwayes haue our mouths full of the confessing of our sinnes, and the rest of our actions, in great and singular humilitie. The filthy, stinking, and brutish concupiscences of ours, finding our hearts voyd of the grace of God, place themselves there, and in such sort puffe vp and harden our hearts, as that no goodnes can now enter them, without we first presse and squeeze them betweene our hands with sharpe & earnest contrition. To be short, if we shall not haue blowen this bladder full of wind, we shal neuer find this spiritual licour, & this holy oyle of consolation euer to be placed there. This was the presumption that first assaulted the Angels, and since that time hath serued as a snare or pitfall to trap our feet in.

This

This is that thing which as an heauie counterpoise keepeth vs continually tied vnto these worldly lusts, and which settle our desires in our selues, and maketh vs beleue that we liue only for this world, and stayeth also the sayle of our soules from lanching towards heauen. How shall we then rid our selues out of this? Forsooth, in casting back our eys vpon our life, in considering of our foulennesse & deformitie, & in beholding how many miseries & afflictions cōtinually surprize vs, which we neuer once looked for. If the iustice of God, ouer-compassionat in our behalfe, did not sufficiently furnish vs with matter to be angrie with our selues, or if because wee are too neere vnto our owne harmes, we cannot see them, let vs turne our eyes vpon the infinite millions of men which now are, or yet heretofore haue been, and let vs marke what a small and short thing their life is, and hath been, and yet although it bee neuer so small and short, yet it is enuironed with infinite sorrowes, griefes, and cares, which are the verie fruites of their sinnes and transgressions. Do not all

men liuing continually cry and com-  
playne of their miseries and mishaps.  
Now, it is no reason that we most sin-  
full and filthie wretches that we are,  
should seeke out of our selues the  
matter for which we should be angrie  
and grieued with our selues. For, our  
consciencs do commonly tell vs, and  
continually represent vnto vs in de-  
spite of vs, the register of our sinnes:  
agreeing with that of *Democritus* say-  
ing, That hee heard the voyce of  
malice and sinne accusing her selfe.  
Ouer and besides all this, the heauen-  
ly iustice, or the fatherly care of God,  
continually sheweth vnto vs his rods,  
sometimes striking vs with them, to  
make vs awake, and leape out of this  
miserable, filthie, and dirtie puddle.  
But if nothing will cause vs to hate our  
selues, and detest our miserable sin-  
full life, let vs consider with our selues,  
and thinke of this hideous and ter-  
rible image of death, vnto whome our  
sinne hath deliuered vs vp. For, death  
followeth vs hard at our heeles both  
by sea and land, he embarketh himselfe  
with vs, and rideth on horsebacke be-  
hinde vs, and leaueth vs nothing saue  
only

*of heauenly Wisedome.* 29

only our shadow. We do nothing else all our life long but flye from him, and yet we are still neerer and neerer him. It is he that in a moment cutteth off the thread of our desires, and he, who vppon the suddaine, bereaueth vs of all that we haue scraped together with great paine, and in the end taketh our selues away cleane out of the world. Seeing then that his image is pictured out to be so feareful in all the corners of our life, let it be a bridle to restrain our filthy lusts, and let vs step backe when we see such a bottomlesse deapth lye wide open before vs. But if we haue so engaged and bound our selues before hand, as that we cannot goe backe, yet he at least forewarneth vs of the danger, and let vs forsake this vile and heauie burden of baggage, that we may the lightlier leape, and lustelier skip ouer this dangerous breake-neck, and leape into that goodly and flourishing playne, which we see to be on the other side, which is that euerlasting life that we all waite for. Howbeit, if the remembrance of this temporall and corporall death cannot possibly wither and dry vp our



thoughts, who is he amongst vs whē a  
we shall but once think vpon the other  
death which afterward threatneth vs,  
which is this spiritual & eternal death,  
that wil not tremble & gnash his teeth  
with feare? yea a most horrible death,  
because that they vpon whom it layeth  
hold, do dye eternally, not looking for  
the blessednes whereof they deprived  
themselues for euer, and yet liue for e-  
uer, but altogether in sorrowes & tor-  
ments, whereunto they are eternally  
referred. Alas, are not we able so ter-  
ribly & horribly to picture him out, as  
that we neuer dare once behold his  
looks? Let vs picture the dart which he  
carieth in his hand, with fire and flame  
round about it, and arme it with hel  
fire, & with fireforks and tongs. But we  
cōtrariwise garnish him with al maner  
of ornamēts to make him seeme plea-  
sing vnto our eyes, & set a false couler  
vpon him, to make him shew more a-  
greeable vnto our liking, we erect au-  
ters vnto him, & neuer make feasts of  
reioycing, but when as we consecrate  
our soules vnto him. And when is that  
forsooth euen then, when we bath ou-  
selues in these worldly pleasures, or ra-  
ther

ther, when we plunge our soules into that infernall riuer of forgetfulnesse, which puttereth out that heauenly fier that is in vs, rocketh vs asleepe, & maketh vs become most brutish & beastly. And yet notwithstanding we then say that we liue, not counting any of those dayes any part of our life, which we passe not ouer in pastimes & meriméts, nay rather which we passe not ouer in sins & trásgressiós. Surely we are much like vnto those sailers which turn their backs vpó the place where they meane to go ashore. We make a shew as thogh we would eschue this death, & yet according to the course of our liues, we run vnto it with open mouth. Let vs therefore looke wishly vpó this death, and on as many other rocks as we must sayle and fiote by in this voyage, that we may feare. And let vs consider, that we are now so wounded and brused, as that if an especiall fauour from heauen saue vs not, we shall be hardly able to auoyd shipwracke. This is the contritió which should be in our soules, & this is that bitter repentance which shoulde drawe bloudie teares euen fró out of the bottome of our bowels.

This is it that should make vs hate euē our own selues for the recōciling of vs vnto our God, & to renue our life of sin and wickednes, into puritie and cleannesse. This is it that should cause vs to enter into iudgement with our selues, that we might not be reserued vnto the day of that most heauy iudgement. For what man is he that is able at that day to iustifie himselfe? Now, it is not enough that we haue had this compunctiō and repentance in our harts, but we must also lay open our sinnes, and the iustice of God, that we might receiue from him his mercy and comfort. And it is he that must accept of our sorrow and grieve, and he, vnto whome we must make an honorable amends, and simply and plainely confesse our errors. For, seeing it is his pleasure, that his goodnes which he is able to keepe and reserue vnto himselfe, should be poured out vpon all his creatures, and that he hath made all things to manifest his glorie, and bestowed the vse of our life only to glorifie him, neither are we any way able to repare the offence which we commit against him, by the corrupting of the  
vse

vse of our life, but in manifesting that he hath created vs to do good, & that we our selues haue conuerted our selues only to do ill. And therefore we must of necessitie vndoubtedly declare that he is liberall, & we most vnthankfull, we must say, that he is good, & our selues to be most wicked, we must also pronounce his righteousness, and our sinne, we must set forth our own griefs and his mercy, we must protest that all the euill which is in vs, commeth of our selues, and all the good which we hope after, to proceed from him alone. For, if so be we shall be silent, after that we haue once acknowledged our euill, it is to be believed that we will perseuere with this silence all the daies of our life past, and so approue by this silence, that we cannot freely be found fault withall. And *Tertullian* exhorting vs vnto this confession, telleth vs, that we do not confesse our selues vnto God, as if he knew not our sinnes before hād, but because confession is a counsel vnto satisfaction, and maketh vs apt vnto reconciliation, and reconciliation vnto mercy, and mercy vnto euerlasting life. Now, the satisfaction which we

looke for, commeth from his fauour and grace, by which only we must, and may be restored vnto immortalitie, and this grace is not geuen vnto any, but vnto such as acknowledge themselves to be miserable sinners, and not geuen by any, but by him that is chiefe in power. It must needs therefore be, that the word which he hath bestowed vpon vs to glorifie him withall, must be employed to the manifestation of our misery, because the confession of our sinnes, iustifieth the goodnes of God, which we haue as much as in vs lieth vtterly peruered. We must therefore pray vnto him to forgiue vs, as if we should say, that he may and ought to punish vs, and so thereby testifie his power and righteousness. For this cause it is why the Prophet *Isaiah* calleth vs, when as he sayth, *Goe your wayes with those that are sanctified, and present your Confession vnto God with the living.* O sayth *Ecclesiastes*, it is a good thing when as he that is found in a fault will manifest his repentance. And truly it were a great glorie for vs, if we would be once so couragious as openly to confesse our sinnes, and shew that as we haue been  
the

the first that haue sinned, so also we are the first that do repent. Howbeit, there remaineth in vs a foolish shame, which abideth with vs as the skarre of sinne, and causeth vs the slowlier and hardlier to do it. This was the cause why the auntient Fathers in fitting them selues vnto this our infirmitie, and vnto the weakenesse of such also which might be offended in the reciting sometimes of very strange sinnes of ours, were contented that we should put downe and poure out the secrets of our consciences into the bosoms of those vnto whome they had geuen power to binde and lose, and apply vnto vs the grace by which we are redeemed. And from this misterie we receiue a maruelous fruite, when as it is worthely administred vnto vs. For first, he that is appointed to the dispensation of this grace, being made vnto vs the father of the spirit, is to bring the same vnto vs for the comfort of the mystery which he findeth in vs by the trial of our life, euen the very selfe same affection which a louing father in the behalfe of his very sick son, vnto whom he bringeth besides help &

remedy, the hope of health, wherewith he feedeth him. For he should in the fellow feeling of our misery, and taking vpon him the burden of our sins, help to relieue vs, euē then whē we faint in the middest of our course. This example which God hath set before vs, who (as *Isaiah* sayth) came himselfe first, and bath layd vpon his owne backe all our miseries, and borne vpon his shoulders all our diseases. After he hath thus imparted vnto vs this comfort, he is to direct vs vnto the way of truth, and with the instrument of the word of God, wherein he is exercised, to till the faith which he hath sowed in vs, which, by reason of the barrenness of the ground wherein it is cast, had always neede to haue the help and care of the husbandman. For we are properly like vnto a small Boate, which is forcibly rowed with ores against the streame: but if the watermen neuer so litle leaue rowing, the fleeteth back more in an hour, then she did in a whole dayes rowing. The end and consummation of this holy action is this, that when we call vpon the holy Ghost, our grace is pronounced vnto vs, and confirmed as it were by the

the iudgement of the church, which is a certaine pawne and testimonie, that as we are heere in this world kept fine and cleane by him or them vpon whom such graces are bestowed, so should we also be in the other, by him, vpon whom he hath appointed them. There resteth the nothing after this, but that we humble our selues in acknowledging the grace which we haue receiued, a thing that we hardly can obtaine at our own hands. Now we will not greatly stick to admire at this, but we will neuer follow the example of our fathers, which at that time vsed this holy repentance. Yee should haue seene of these men, saith this *Tertullian*, kneeling at the feete of the Aulters, couered with sackcloth and ashes, bewailing bitterly their sinnes, and wringing the mercie of God from him. But these are remedies which we neuer seeke after but by maine compulsion: for the shame which we haue of dooing these good things, rebateth and strangleth whatsoeuer good thing we are any way forward in. And it is great pittie, that that which neither the voice of the holy Ghost, the counsell of the Pro-



phets, nor the example of the holy Fathers, is able to draw vs vnto, the wrath and vengeance of God will bring vs vnto, mauer our heads . In very deed we put on sackcloth, but we do it when we can no longer carrie: we cast ashes on our heads, but we do it hypocritically, before such time as the wrath of God commeth, which findeth vs out. And we creepe and lowte vnder the Aulters, but it is because we would flie from his hand that pursueth vs . O rebellious and cursed seruants that we are! for we neuer reuerence our maister, but whē as he holdeth his scourge ouer vs to correct vs, and we neuer cry him mercie vntill such time as the sword is readie to cut our throtes. And therefore we must so humble our selues before him, as that we thrust not from vs, by vaine & presumptuous thoughts, the grace, by which we are cleansed and purified. Now, when we shall haue thus gathered as it were into our hands the sinnes, which are the briars and brambles of our soules, and watered the field of our consciences with teares, and softened and made them tender by this manner of dealing, and  
driven

driuen away the cloudes which did so ouer-shadow vs, and that the Sunne of the grace of God, shall begin to shine vpon vs and warne vs, we must then heerevpon sowe such seed as may in the end bring forth for his fruite, an heauenly and immortall life. And this seed is our will, which as it bloometh either well or ill, euen so bringeth it forth either good or bad deedes. Now this argueth well with the meaning of *Theages* the Pythagorist: for he saith; That this will was as it were the hand of our soule, wherewith she turneth all things either vnto good or ill: which is the very selfe same that the scripture teacheth vs; *That God in the beginning made man, and left him in the hand of his owne counsell, he set fier and water before him, that he might beare them in which hand he would:* Which was the thing that might addresse this will vnto good, and this is the sound reason, which is the rule that guideth all things vnto that end wher-vnto God hath created them. Because man might the better discern, that it was easier for him to doo good, then to doo ill, and that

he hung not alwaies vpon any doubtfull determination, and besides the naturall light, which he had giuen vnto him, he gaue him also his law to preserue him, if he would keepe it, and to as many of vs as liue in his faith. And besides his law and commandements, he hath giue vnto vs his grace, which so long as we keepe it, maketh vs to do nothing but that which agreeth with his commandements, and consequently with all good reason. Now, this rule of well dooing, consisteth not in sharpe witted propositions, full of subtiltie and sophisticall definitions and conclusions: for the resolving of which, a man had need to haue a whole world. For all this knowledge consisteth in these two points, *To loue God with all thine heart, and thy neighbour as thy selfe.* And yet neuertheless, for the making of the way more plaine, and to lead vs as it were by the hand into our workes, we haue certaine precepts to examine, and put to euery of them, by our actions, and to finde the meanes, wherein the comlineffe of that which we would do consisteth. ¶ This goodly seemlineffe, or rather

*of heauenly Wisdome.* 41

ther disposition of the minde, being thereplaced, we call vertue. But because she changeth and taketh her particular name according to euery action wherein she sheweth her selfe, it shall serue to good purpose, as I thinke, for the matter that we haue in hand, to salure by the way as we passe, the especiall sorts, out of which she representeth her selfe oftenest vnto our sight. The Philosophers beganne to teach, that vertue was a perswading to greatnesse of courage, and an emboldening vnto generositie & valure. But my desire is to follow the discipline of those whose liues and conuersations, I would gladly follow. *Philo* the Iewe, speaking of the religious men dispersed throughout the deserts of Egypt, and who in great perfection of life bestowed their time in contemplation, saith; That they laid vp in their soules *Temperance*, as a good, firme, and sure foundation, whereon they might afterward settle and establish all manner of vertues: and therefore we must begin at that end. For, if *Plato* with some reason compareth our soules vnto horses, which must be ridden and broken

ken by a skilfull rider , for a cunning  
horseman , will first of all be sure to  
haue the Bitte in the horse mouth, be-  
fore he giue him the spurre , that he  
might restraine him from going out of  
his lists , and thereby be able both to  
manage and turne him euenly , and  
not suffer him to beat himselfe and  
fling and leape at all aduentures . We  
call this temperance, the authoritie  
and power which reason ought to haue  
vpon the lusts and violent affections  
which carrie our will vnto pleasures  
and delights . This then must be the  
reine as it were vnto our soules , or ra-  
ther serue vs as a fit instrument , to  
scum the boiling desires which arise in  
our soules , by reason of the heat of  
bloud, that they might be alwaies ioy-  
ned and egalled vnto reason, wher vnto  
they must be proportionable , not  
regarding nor yeelding themselves  
vnto the sensible obiects , which offer  
themselves vnto them . But contra-  
riwise so to yeeld vnto them, as that  
they cause those obiects to serue  
them and reason, whereof, they should  
be altogether in very deed made.  
Now , of all the passions ouer which  
tem-

*of heavenly Wisdome.* 43

temperance must haue an especiall eye, to arrange these vnro reason, filthie concupiscence, is the most ordinarie, which tieth vs vnto the lust of the flesh, making vs to seeke out, in the coniunction ordeined by God, not the blessing of a long and happie posteritie, to substitute in our steads, seruants vnto our creator, but a beastly pleasure and infamous delight, which blindeth our soules, and maketh our spirites drunke. God hauing heaped in man so many fundrie perfections, meant yet notwithstanding as it were to finish the same, and did communicate with him that, which is the most wonderfull in all the deitie, which was, the making him a creator like vnto himselfe. For as he created the world that his power might be seene & established before him, his wisdom in his works, so also would he, that mā should beget another, one like vnto himselfe, that he might see also himselfe in his owne worke, and loue and cherish that which came of himselfe. And therefore he gaue him a wife, to be a companion with him in this workmanship. Nay, he did more then this,

for his meaning was, that man, who was bond and thrall vnto death, looked that there should one day, one of his posteritie, be borne of a Virgine, who should be the Sauour and redeemer of the world, stirring him vp as we were religiouslie to vse an holy vnion, which should serue to the ministerie of his redemption. Wherefore, as the vse of this coniunction at this day, is no more necessarie for our saluation, which for vs is fully purchased, neither left vnto vs, but as a lawfull intemperance, if so be we are not able to passe it, yet let vs vse it at the least as a remedy of infirmity vnder the authority of the law of God, for the cooling and mortifying of the lusts of the flesh, which bud & spring out in vs. And seeing that the desire which casteth vs out of our selues, cannot driue vs to loue God as we should, let vs yet, at the least, keep it within the chaste bosom of her, whom God hath destined for our wife & companion. And let vs take great heed that we make not our members filthy stinking vessels, and so defile the Temple of God (seeing he vouchsafeth to dwell in vs) by the impure dealing with those kinde

kind of women, who in violating their bodies, violate also therewith all manner of lawes. For, first they breake the law of God, who commaundeth chastitie: the law of nature, which forbideth to make that common, which is borne for one alone: the law of Nations, which hath brought in marriages: and the law of families, vniustly transferring the labour and trauell of another vnto a strange heire. Truly, from this abominable and vnbrideled concupiscence, come, and are deriued as from a liuely and pleasant Fountaine, all publike and particular calamities as it were. For when this foolish loue is once formed in our soules, which being nourished with belly-cheere and idlenesse, beginneth there to grow and encrease, and hath as heady wine run through our vaines, it by and by bringeth our senses a sleepe, and benummeth our members, bereaueth our reason, and so furiously reigning ouer vs, carrieth vs away violently into most furious purposes and practises. Do we not see at this day the mightiest kingdoms, to be by it digged downe as it were with Pickaxes, and Empires to



stumble and fall downe to ruine. And do we not see that it deuoureth in one day the ritches and conquests of infinite worlds? That it openeth the gate to all iniustice? Hath it not brought ielowse betweene brethren, and quarrels betweene Fathers and their children? But the worst and foulest of all the effects that it hath wrought, is, the vncertaintie that it bringeth into the minds of kinsmen and families. For, in defiling the mariage bed, it taketh from the children the loue of their father, which cannot be conserued but by the good opinion that the husband hath of the chastitie of his wife, & it breaketh also the pietie of the children towards their fathers, which cānot be founded but vpon the self & same consideration. Now, when these bonds of affection & good will are lost amongst mē, how can they conteine themselues within any ciuill amity and society? how can they ioyne & vnite themselues together, to serue God & obey his cōmandements? This sinne, as an ancient father saith, is the deuils hauen, which floting & flowing in vs through voluptuousnes, continually rebloweth the bellowes of our senses

sences with new hoat desires, which set our soules on fire, & there nourisheth them with smoake, taking from them both sight & iudgement, which should guide them to euery good thing. And therefore how far soeuer we can see this foolish loue, we must hunt it away, and detest it, as the very poison of our soules. Howbeit we, contrariwise, call it vnto vs, and make much of it, how farre soeuer it be from vs. For we inuite it to giue it reward, and the rewards of honor are for none but for his officers, & all the most fine and rare wits take the greatest delight to impe his feathers, that he might the speedelier and more contentedly come flying into the palaces of Princes. Now, a Christian man especially such a one as would attaine vnto this blessed contéplatiō whervnto we prepare him, will bereaue his soule of all these filthy lusts, & vsing himselfe vnto this continuall continēce, wil endeavor himself, if he possibly can, to cōserue this treasure of virginity, wherein lieth a great purity of the mind & perfection of vnderstanding: & they chiefly cōserue the same, which cōmunicate themselues with the spirit of God.

which gaue *S. Ierome* occasion to say according to *Varro* ; That the reward of virginity was diuination : because that diuination is nothing els but the knowledge of the truth to come, which we attaine vnto by communicating with God, that , which we neuer can obtaine , except we keepe our selues pure from all earthly and beastly affections. So as(as we haue before said)if that our infirmitie surmounteth our discourse , we may make our intemperance lawfull & excusable, in rightly vsing the remedie which God hath giuen vnto our infirmitie, and so be like vnto those first Christians of whom *Tertullian* said ; That they were not borne men, but for ther wiues . Let vs therefore with reuerence enter into this societie of marriage, and let it be a coniunction both of the spirit and will, a communion both of faith and religion, wherein nothing is proper neyer particular , no not so much as the very secret thoughts themselves. This is, as *Themistius* the Platonist said, a full mixture of all together , as wine and water , which being once mingled together, can neuer be seperated againe.

Heere-

Heereby we see wherein the principall effect of this Temperance should rest. To stirre vp men vnto sobrietic, and detest infamous foule gluttonie, or filthy delicacie of meates and drinckes, neither is vertue thereby any whit impeached, but through bond slaues and transgressours; for such lusts very seldome grow in an honest mind. Such lusts are very seldome found in the minds of wisemen. Although the ages heeretofore haue borne and brought forth monstrous *Sardanapales*, who made their bellies their God. The common cry of the people themselues detest them, and are sufficiently reprooued by the voice of the multitude, although wisdom should no way deale with them about the matter. It is very true, that when such spirits are choked with great cheere, they can neuer talke of any thing that is either honest or yet godly, which should make them capable of that contemplation, whereunto we call them. Now, when as *Philo* describeth out vnto vs the liues of these good religious Egyptians, he therein noteth out vnto vs such a notable sobriety, as that it is impossible

for bodies which kept such a diet could any way hinder the beaurifull actions of their soule. And therefore let vs vse meates, and such other like transitorie good things, for the strengthening and vpholding of the infirmitie of our bodies, as the necessary instrument of the spirit. But we must not so deale with our bodies as men deale with the garments of the magnificence of Princes, which are so stiffened with embroidery and Goldsmithes worke, and so beset with Pearles & precious stones, as that a man can scarcely stir himselfe when they are on his back: but we must make vs such a garment as must serue for euery day, and take such a fold as pleaseth vs to giue it. There is also another thing which hindreth our soules no lesse then these passions wherof we haue already spokē. And that is choler, which to speake truly, is the fairest flower of follie: and that is that passion which blindeth vs all at once, when as it hath once taken hold of vs, & maketh things appeare vnto vs, as it were through a clowd, cleane otherwise then in deed they are, & is so much the more dangerous a guest, by how much the more  
that

*of heavenly Wisdom.* 51

that they that are possessed therewith,  
are mighty, & of great power & autho-  
rity: for the choller of princes which is  
aided by reason of their power, flyeth  
out like lightning, & breaketh out be-  
fore such time as a man can see the  
flash, or heare the crack thereof: & as  
the thunder and lightning breaketh a  
sword in the scabard, euē so doth chol-  
ler punish, without knowing any cause,  
insomuch that they pursue their acti-  
ons for the most part with most tedi-  
ous and vnprofitable repentance, be-  
ing able to do no more, as great as they  
are, but to wish that that which is ill  
done, were vndone. For as Pyndare  
saith, God himself hath no other pow-  
er ouer that that is past, but to forget,  
and so they are for the most part dri-  
uen to repent them of that at leisure,  
which in their hast they had commit-  
ted. Howbeit, for the repressing of this  
furious hast, we must frame a modera-  
tiō of the spirit, which we call *Clemency*,  
by which, our wils being vnadvisedly  
prickt forward to wish euill to another,  
and the desire of reuengo are restrai-  
ned & repressed, when as we shall haue  
this *clemency* rightly framed in vs, by the

perfect obseruation of our maners, she will temper vs with such a milde and gracious behauour, as shall defend our reason from such a tedious and strong impression as choller is. She will make vs take leisure to iudge of things by weight and measure, to counsell our friends therunto, and dissuade vs from beleeuing and trusting too much to our owne selues. Wherefore she will infinitely serue vs to perswade our selues, that we cannot be offended but with our selues, neither yet once keepe in our breasts those iniuries which others haue done vnto vs. For, if our actions be pure and sound, and our life holy and innocent, can our venomous and hatefull tongue change it selfe against our neighbour? And if we at any time propound vnto our selues to liue to the good liking of any one man, where shall we be able to find the meanes to please all the world, and content both good and bad together? if we iustifie vs before God and our selues, & haue cleane and vndefiled consciences, nothing shall then do vs hurt. Thou wouldest hurt me in my good name, and thinkest by falsely accusing me of

my life, greatly to wrong me: and I haue God, men, and mine owne conscience to reſtifie againſt thee, to aſſure and iuſtifie me. Thou maiest haue a will to hurt me, howbeit I need not feele it without I will. Thou takeſt and carrieſt away my goods from me, all this mooueth me not: or the time was that I had none, or I had them when I was ſo yong, as that I knew not what to do with them: and laſtly, although thou haddeſt left them vnto me, yet carried I not them with me when I dyed: and I muſt either leaue them, or elſe they muſt leaue me. And why ſhould I be more ſorie for the one then for the other? Well thou greeueſt me in my body, thou beateſt and hurteſt me, and behold the Souldier which returneth very ioyfully from the ſkirmiſh, carrying his arme in a ſcarfe, maketh more account of his wound, then he doth of his life, if ſo be he bring from thence a great gaſh, either in his head or in his face, the more he beholdeth himſelfe, the more he wondereth at himſelfe: If he come home with the ſtring halt of one of his legges, he goeth not a ſtep, but he reioyceeth that he



was so gloriously marked . Wherefore they are not our wounds that do grieue and trouble vs, but the occasions for the which we receiue them, & they bring vs either honor or dishonor, neither is any thing esteemed for the thing it selfe, but for the end why we do it . If we endure all things for the honor of God, and for the saluation which we shall obtaine through our patience, then that which we call euill shall turne to our good, and that which once seemed to vs to be bitter, shall in the end be found very sweet . The patience which this moderation of spirit shall bring vs, will be a secret testimonie vnto vs, that we are the faithful seruants of our maister, that we spare our selues no whit at all to obey him, nor yet refuse any trauell or paine, to put his commandements in execution. There is nothing, surely, so honourable in this world, euen in the iudgement of the very heathen, as to vnderstand how to forgiue and pardon . The lawes permit euery man to pursue the wrong done vnto him : but to pardon and forgiue belongeth vnto a Prince alone. And

there

therefore if thou wilt be a king ouer  
thy selfe, forgiue thy selfe freely: for  
the glory of a Christian consisteth  
chiefly in this loue, by which he bin-  
deth his neighbour to loue him, and to  
be voide of this worldly desire of re-  
uenge, which as a worme gnaweth the  
hart of those which are infected there-  
with, tosseth & turmoileth them all the  
day, and keepeth them waking all the  
night. And therefore the spirit will  
compose it selfe with this equalitie, as  
that it will not suffer it selfe to be car-  
ryed away with hatred and euill will.  
And from thence will ensue another  
excellent disposition of the soule,  
which is modesty & moderarion, which  
bringeth with it a certaine comlineffe  
vnto all the actions of the body, and is  
a testimonie by them of gentlenesse &  
goodwill, & vertue, which can do more  
then all the rest, to make vs sociable, &  
to get vs the friendship of those with  
whom either our nature, good hap, or  
choise, cōioineth vs. This gracious ma-  
ner is so agreeable vnto me as nothing  
more, for she wringeth out of the that,  
which force is no way able to do: for she  
desireth no superiority ouer the rest,

but according to reason, which is a kind of weapon that will cut deeper then either yron or Steele. But these proud, frowning and scornefull people, which looke at all the world ouer their shoulders, which are therewith swolne so full as their skinnnes can hold, and looke at their tailes like vnto proud Peacocks, do reason great wrong, when as they so do, clothing him with such talke as vtterly disgraceth him, and maketh him odious. And beleue me, it is a very hard thing for these men to come any thing neere this holy Philosophie or wisdome, which dwelleth amongst the graces that garde and enuiron her on euery side. *Tertullian*, who is desirous to haue vs learne, how greatly mildnesse and simplicitie serue vs to prepare our selues to receiue the gifts and perfections of the holy Ghost, saith precisely, that he appeareth oftentimes in the shape of a Doue, to shew vnto vs that he dwelleth not but in such as are without gall as a Doue is, but are very gracious and gentle. Now, because that for the most part it commeth by reason of our infirmitie, as thinking to fly one sinne, we fall into another, we  
are

*of heavenly Wisdom.* 57

are to feare, that because we are not well confirmed in verrue, thinking to hold vs in humilitie, we fall to become very cowards, when as in deed we should rather fall to banding & charging. And therefore it shall not be amisse, that we adde vnto that which we haue spoken, of temperance and mildnesse, certaine considerations to raise vs vp to be most couragious, whe as it shall stand vs in hand to be so. Which wil principally serue vs, to keep vs in a strait and an assured course, against all whatsoeuer shall offer it self to amaze and turne vs from obeying the commandements of God. For, first we shall on the one side haue rash presumption to egge vs forward to desire more, then that wherevnto God hath called vs, and oppose our selues vnto his constant and firme purpose. Our happie successes, and prosperous encounters or accidents, will so tickle vs, as that they will make vs laugh, our good hap will promise vs high and great things, and yet for all this, we will not once change our visage nor countenance. We will scornefully behold and looke vpon, and that with a

leering eye, the presents of fortune (if I may so say) like vnto the faire & fresh coloured Apples, which grew neere to the lake of *Ghomorre*, but they were no sooner touched, but that they fel forth with into powder and ashes. But if reason telleth vs that we must take them, we will then vse them with great equalitie of minde, and facilitie of manners, and make none other estimation of them. On the other side, we shall haue afflictions, dangers, griefes, and pouertie, which in the iudgement of the common people, wrappeth vp all manner of miseries. And it is against these enemies chieflie that this verue must boisterouslie stretch forth her armes: It is through them that she must make way, if she meane to come to the end of her purpose. Howbeit if we our selues stand in no feare, and flie not before such time as we see the enemy, what mischief may they do vs? Forsooth, they will spoile vs of all our goods, and so we shall go the lighter: seeing then that the reward is reserued for him that commeth first, and shall the longer while enioy the immortall goddes which soonest

commeth thether, shall we then feare to lose the baggage, for the obtaining of such a glorious victorie? And now behold the breach is made, and our Captaine within that calleth vs, and we our selues busie our selues to shoote at him that arresteth vs by the cloake, and put our selues in hazard to remaine prisoners in the hands of the enemye, that will cause vs lose both cloake and honour, and the fruite also of all our trauell. We are threatned with death, and what other thing else is it that we seeke after? We haue not clothed our selues with this transitorie and mortall life, but onely to pay the tribute, and discharge the tolle at the coming in of euerlasting life. These are good newes, seeing we are called vpon to pay; for it is a token that we are come on shore. But what is this death that thus terrifieth vs? What? is he so to be feared, as that he will make vs turne our backs vpon him, & forsake the field of vertue, & lie slyly hid in the trenches, or rather in the sand holes of slouthfulnesse and cowardise? If we thinke it an euill thing, it is because we feele it to be so, or else because

others thinke so of it . Haue we not heard the plaint of those who haue courageously died, either for the honor of God, or els for the seruice of their king, or for the defence of their countrey? Was there euer yet any nation so barbarous, so voide of humanitie, or as we commonly say, so farre from the sunne, as that commend not with great praise, the valure and worthinesse of those that haue spent their liues for the common-wealths sake? Hath not the memorie of posteritie, taken them out of their graues, to make them aliue againe in the remembrance of men? And if we should come to number out the parts of the life of man, shall we reckon the time which they haue bestowed in eating, drinking, and sleeping, or rather principally bring into a short accompt, the dayes wherein they haue most valiantly fought for vertue? And therefore that which we call life, is but a death, because it dyeth without leauing any memory thereof: for, that which we call death, is in very deed life, because it is that which maketh vs to be & continue for euer. Neither are we to regard how long we  
liue,

*of heavenly Wisedome.* 61

liue, but how wel we liue: neither cometh death too soone if he bring honor with him, neither is it for the only opinion of another, and for the honor which we shall get by well dying, that ought to make vs contemne death, but for the loue of that second life, whereinto we must enter. The *Druides*, had some forefeeling of the immortalitie of our soules, which caused them to be more valiant then all the people of the world: for, they made a skorne to saue their liues, saying, that they made no more accompt of them, then of the head of a willow tree. And the Philosophers, who made a iest at them, confessed yet, that they held a blessed error. Howbeit, we say, that their wisedome was blessed, by tasting of this opinion, whereby they found groping in the darke, the very resting place of felicitie, and had found out the counterpoyson, which drieth away and slayeth feare, the very poyson of our soules, which drieth vp, and feebliseth our hearts and minds. But we, being brought vp and taught in a better Schoole then they were, do not only know, but constantly belceue, and nor



only beleue, but are glad also as a man would say, of this second immortal life. For, we haue a spirit lodging in the inward part of our soule, which sayeth and soundeth continually, if so be we will heare it, nothing else but this life to come. And vnto this voyce it is, that so many millions of Christians haue in the midst of their afflictions and torments followed the standard or ensigne of their Captaine, spilling and sheading their blood in all the corners of the earth, as the true and pure seed of faith. This is that Trompet which hath encouraged them to fight this combat, from whence they haue returned very bloody, but yet haue bene triumphant, and crowned victors. If ambitious honor driueth vs vnto most strange hazards of warre, if this affection, to be esteemed and honored of those before whome wee liue, hastneth and kindleth the course of our actions; what greater hope is there of these which haue obtained this? for they haue not onely bene honored whilst they liued, but wee also reuerence theyr ashes after they are dead, theyr bones are  
holie

*of heavenly Wisedome.* 63

holie vnto vs: the memorie of their liues is yeerely renued with deuour commemorations and prayers: wee honor them in our verie thoughtes, wee humble our cogitations before them, as placed in a great degree of honor in the Church of God, and as hauing found grace before the face of our Lorde and God. And therefore wee must not bee voyde of courage for the effectuall bringing to passe of good and holie things, seeing that the verie wicked them selues, are the better part of theyr dayes so valiant in executing these wicked and most detestable things. For with this patience and strength of courage, must wee enter triumphing into the kingdome of glorie, wee hauing bene told by *Toby* this goodly and holy Oracle, *That bee O Lord which serueth thee with all his heart, if his life be put in hazard, shall bee without doubt crowned.* And for this cause it is why the Scripture telleth vs, that this good Father beeing brought into miserable captiuitie & thraldome, did neuer for all that forsake the voyce of the truth.

And to say truly, we can no way iustly attribute vnto our selues the name of Christians, if we reiect and forsake the Crosse which is left vnto vs in stead of all other maner of weapons, and is the very sample & paterne that *Iesus Christ* hath geuen vs, to make vs vnderstand when we shall come vnto him, and the watchword that witnesseth vnto vs that we are his. For, we haue no means that can make vs perceiue that we are instructed in his discipline, but by this patience, the very mother of all the other vertues. And *Theodoret* also sayth, That the Martyres run vnto torments as vnto the schoole & exercise of vertue. It now followeth that we see how we should behaue and carry our selues in the disposing of the benefits which it pleaseth God to bestow vpon vs. In very deede, the rule which hereof is set before vs, and the habit which we take vpon vs to vse them well, is called *Liberalitie*. Now, the first precept which we are to learne, is to acknowledge, that all the benefits which we haue, we hold of the goodnes & grace of God: the ordinary exercise whereof, is to do good vnto all the world, and to spread  
vpon

vpon vs his blessings, albeit we no whit deserue them. And the reason why he so bountifully distributeth them amongst vs, is not to the end we should locke them vp, and let the gold and siluer mould, which are no way good nor profitable but when they are well vfed: but to the end that as he hath created vs vnto his owne image, so also we should imitate him, in well doing vnto our neighbour, according to our abilities. And truly we haue farre greater occasion to do it then he. For, that which he geueth is his owne, and he geueth it to such also, as be no way able to do him good. But we, are another mā's purse-bearers, we geue the goods of our God, & we geue them to such as are not onely able to pay vs againe, but also to lend vs as much when we stand in need. And although they should be vnable to pay, yet God, by whose commaundement we geue them, answereth vs the same for them, and maketh it his owne debt, and chargeth himselfe also not only to pay the principal, but to geue vsury for it, yea double, treble, and an hundredth fold. And we are besides to consider, that all these

benefits should be dealt proportionably, for our necessities, and that by the lawe of nature, they belong not vnto vs, no further then wee haue neede of them for the maintenance of our life. The measure of our benefits are heate, cold, hunger, and thirst: and if the custome of the countrey wherein we liue, and fashions of our countrey men, induce vs to any neatnesse and finenesse, we must not eyther too too austerely refuse it, neyther yet ouercuriously affect the same. Wherein, wee are first to regard in what state and degree of honor God hath placed vs amongst our brethren, and which is sortable vnto the estate whereunto we are borne or called, to the end wee might appropriat our goods vnto our selues, and not our selues vnto our goods. Now, when we haue furnished our selues with as much as is needfull for our estate, we must lay the rest by, and be very watchfull in the well bestowing therof. And that which may serue to direct vs thereunto, is to take away the merite and the necessitie of such as we would bestow the same on: for, it is the equall proportion

portion & measure, which chiefly maketh the deede holy and pleasing vnto God, who hath disposed all things by measure, & hath geuen vnto vs reason as a compasse, to make all our actions iust & euen like vnto his. For if I geue my goods vnto him that hath no need, and see a poore man dye at my feet for want of food, this is an indiscreet liberalitie in the rich, & manslaughter vnto the poore man. If I for the helping of a stranger, let my father and mother want, the order of true & naturall affectiō is peruerterd, and mine action is disgraced. We are also to obserue the things by which we mean to place our good deeds, and some be more vrgent then other some: for, we may doubt of some of them, in our geuing, & other some of the, may pluck the good deed into our own hāds: howbeit we are principally to take heed, that we geue not away that which is another mans: for, they that take frō one man to geue to another, are abominable before God, and their almes & offrings stinke in his nostrils, & he turneth his face cleane frō them: and according to the saying of the Wisemā, who saith, *That he which*

offereth vnto God the fruite of his iniquitie,  
that offering is most foule and filthie. We  
should make a great accoumpt of this  
vertue, to frame and fashion it very en-  
tire and sound in our minds, as being  
full of all spirituall grace, that might  
greatly further vs vnto our saluation,  
when as it shall accustome vs, liberally  
to distribute our goods to those that  
haue need of them, and our almes vn-  
to his honor which hath geue vs them.  
*Saint Augustine* was not afeard to say,  
that almes is another Baptisme: be-  
cause, that as water putteth out the  
fier, euen so doth almes kill sinne. This  
almes (as *Chrysostome* sayth) is Gods  
friend, which obtayneth at his hands  
whatsoeuer she craueth: she setteth  
prisoners at libertie, calleth home a-  
gain those that are banished, and ob-  
tayneth pardon for the condemned.  
For, the hand of the poore, is Gods  
purse. Haue wee any thing to buy of  
him? let vs then geue him our money.  
And the best way for vs to bestow our  
goods, is to put them into Gods banke,  
for he will assure it vs not only on the  
land and the whole continent thereof,  
which is his, but also in heauen, and in  
eternall

*of heavenly Wisedome.* 69

eternall blisse, wherewith he will sease;  
and inuest vs. Why should we then be  
so foolish as to suffer our gold and sil-  
uer to rust in our chests, and so, alwaies  
blindfold our minds, with laying vp  
crowne by crowne, seeing we suffer the  
time to passe for the doing of our em-  
ployments, and that all which we ga-  
ther and scrape together, is nothing  
but toyle vpon toyle heaped vp toge-  
ther? Surely, all these goods which  
bring with them nothing else but sor-  
row and grieve with their only aboun-  
dance, and in which are neuer fulnesse  
nor yet measure, are nothing else but a  
cage of gold, and a prison of silver vn-  
to their maisters, to hold them fast  
bound to the vpper part of the earth,  
& thereby bereaue them of their liber-  
tie for going vnto heauen. This is the  
water that is powred vpon the Eagles  
wings, because he should not flye vp  
vnto the Sunne. Euen so must they  
that will taste of the fruite of contem-  
plation, and attaine vnto perfect feli-  
citie, where the course of our soule  
must rest, take heed that they hinder  
not them selues, but as little as they  
can in the dirty dunghill of riches,



which are no better then very clay and earth, what great accompt soeuer they make of the. And yet notwithstanding it is for this dust that we kill one another, and this is it which we set both our souls & bodies on the teinters for. For this, great and mightie cities band theselues one against another in arms & battel: this, is the very plague of ciuil societie: this, is the water of separation which parteth brethre asunder, yea which separateth the father from the child. And therefore we had need set a fourth & the last bar berwixt vs & our affections, to keepe vs from desiring that which is another mans, & to teach vs to geue to euery one that which is his owne. And this vertue, we call *Iustice*, wherof if we consider in generall, wrap peth within her self al sorts of vertues: and her office, as *Lactantius* teacheth vs, is first to ioyne men together with God, secondly, to reconcile one man to another, which are two things verie neererly knit together. For, if the first keepe vs within that duty wherin God hath created vs, which is, to feare, loue, and serue him, and do good vnto our neighbour, it cannot be but that we must

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must stand in the grace and fauour both of God and men. Or if we will more particularly cōsider of this vertue, and wherein she disposeth vs to liue iustly and lawfully with men, her action may very fitly be deuided into three parts or heads. The first is, to liue honestly, without breaking the lawes either of God, or of our countrey. The other is, not to offend any man, either in word or deed. The third is, to geue vnto euery man that which is his owne. Now, if as much should be spoken of this argument as might be, we should exceed that measure that I haue prescribed and set downe for this small treatise. And therefore it shall suffice that we speake of the principall thing which is recommended vnto vs by *Iustice*, which is, to keepe our faith in all our doings, to take in hand nothing craftily & cūningly, but to deale plainly & openly in all our affaires. For ouer & besides, that faith is the knot & common band of the amitie & societie of mē, so also is it vnto vs as gage, of the grace of God which he hath vouchsafed vs, to communicate himself with vs. And seeing that by this & the self same

word, is signified vnto vs the assurance which we haue of our saluation, and constancy of our promise, we are verily to beleue, that whosoever shall abuse this pawne amongst men, will lightly abuse that gage which God hath geuen him. And in very deede, whosoever he is that shall set before his eyes the lawe of God, the iudgement which therein is denounced, and the paines that are prepared for the wicked, is it possible that that man will euer haue the heart to deceiue him, whome the lawe hath commaunded to loue as him selfe? will he, by defrauding of his neighbour, deceiue his owne soule of that euerlasting blessednesse, whereof those men can neuer be partakers, who communicate with the father of lying, and of lyes? For, truth commeth from heauen, & falshood, is the daughter of darkenesse. All kinde of fiction, coulored and counterfeited shewes and all leasings, are the craftie deuises of the deuill: and he that entertaineth them, and vseth them, couenanteth with the wicked spirits, and maketh himselfe the bondslaue of sin. And therefore all our actions should

be sincere and faithfull, but especially their actions who are in authoritie to gouerne the people, and are put in trust to render iustice vnto euery particular man. They must not do as the Egyptian Iudges did, that ware the image of Iustice about their necks, but they must haue it imprinted in the bottome of their hearts, and betweene their lips, for she alone it is that must direct their iudgements, so as neither loue nor hatred, must at any hand make the ballance or scales which they hold in their hands, leane either one way or other, but reason alone must cause the lawe spurne and kick against iniquitie. Surely, no man can haue a better testimonie vnto his conscience of his election, then when as he feeleth himself to take pleasure in dealing iustly and rightuously: for whosoever he is that loueth iustice, is a man of God: for, the light shineth on the righteous man, and vpon him that is of an vpright hart. The way and path of the iust, is like vnto the dawning of the day, her light encreaseth by little and little, and becommeth like vnto the noontide. The wise man could not more properly

compare iustice vnto any thing, then vnto the light: for, as the light shineth not for it selfe, but causeth others to see: euen so this most excellent soules vertue of it selfe, looketh not but vnto the benefit & profit of another, hauing none other end but by a well willing & righteous affection, to conioyne & enertaine one another of vs. When the vertue is growne vnto a full perfection she straightwayes beginneth to loue, & may very wel take vnto her that name because that she, hauing vnited & conioined vs together, teacheth vs to discount our selues to be one another flesh, as being the members of one body, or rather, the body of one head, leauing in vs a charitable affection, which is the souldering & sinowing of our bodies together. For, as we see in the constitution of our persons, euery member to be so framed therein, as that, the which is fardest off, moueth itself forthwith in affectio & good liking vnto the rest: so as if we haue any paine in our foot, by & by the eye looketh vnto it, & straightways we put to the hand, in the end bend the whole force of our body to help to do it good. Euen so

reth it with the mysticall conjunction of the body, & in the holy cōgregation of the faithfull, whereof we are all members, and the spirit of God which doth rule and gouerne vs, teacheth vs, that for our owne conseruation, we must needs make one of another, and make both our aduersitie and prosperitie common, that we might contribute vnto the necessities of one another. For, our christian righteousness, restraineth not vs only, to discharge the ciuile and politick bands which may be amongst vs, but also acquiteth this naturall obligation, which bindeth one man to another by mutuall good will and loue. It remayneth now, that this righteousness must conioyne vs vnto God, and bring forth her most excellent effects, which kepeth our soule vpright quiet, & capable of the wil of God, and as it were fast tied vnto the loue of euerlasting blisse, which is done by the gifts of faith & hope. For, after we haue purged our selues of the peruerse & filthy affectiōs, which our soul hath gottē into her by liuing on erth, & so blinded our wil, as that she cānot returne to ill, yet must she go on to her mark, & guide

her self vnto her resting place. Now, as we are cast downe into the darkenesse of this world, into the deserts of sin, & bottomlesse deapths of perdition, we cannot see our end without light, nor find our way without a guide, ne yet frame our selues & go forward without stay: and our light, guide, and stay is, the reuelation which God hath shewed vnto vs out of his will, the knowledge which he hath geuen vnto vs by his grace, the spirit, by which he communiceth himself with vs, and in the end commeth himselfe vnto vs, because we are so feeble, as that we cannot go vnto him. We call faith the sound and right affection, whereby wee receiue that, which he declareth vnto vs, and which we constantly beleue, and by which, we iudge of him in the goodnes & simplicitie of our hartts. This is it with which we humble our senses, and with which we deny our selues to geue credit vnto his truth, in acknowledging our infirmitie, & by which we allow his almightines, reuerence & admire the effects so often reiterated, for the reconquering of our saluation, & deliuerance fro eternall death. Now, whē as our soule hath  
once

once found her self disposed to belieue this, and receiued this impression from the word of God, she then cleerly seeth the marke whereat she aimeth, & knowing thereby the benefit which is set before her, she is touched with a certain effectual feeling of pleasure, which eggeth her continually forward to wish & looke for the saluation which is prepared for her. This is that hope by the which she foreseeth the happy hour of her felicitie, by which she is kept for the looking for her blessednes, & vpholden & double strengthened against all the griefes and miseries which might shake the same, and crosse her in the way. Here then wee see how we must prepare our soule to make it capable of this felicitie. We must now then necessarily see & behold by her dealing, how she delighteth her self in this most excellēt pleasure. And it is to be considered two maner of wayes, the one is, that whilst she is clad about with this flesh, and detained here in this vile world, yet she still ioyneth and vniteth her selfe vnto God her creator, by meanes of her pure & holy disposition, and of her good and charitable works.



The other is, that whē she is deliuered & despoiled of the earth, & the world, she wholly vniteth her self vnto her first & originall being. In this first estate we shal see her reioice in such happinesse, pleasure, & contentment, as infinitely surpasseth all the other delights which we possibly are able to wish or desire here below. And such in very deed, as are no way comparable vnto those pleasures which we know to be prepared for vs in the life to come, and such in truth, as our thoughts cannot apprehend. For it is very true (which *Esdra* sayth) That man, that liueth here in this world, can comprehend nothing but earthly things. And it is sayd in *Ecclesiast*. *That wee must not search into things aboue our reach, but thinke vpon that which God hath commaunded vs: for it is not fit for vs to looke vnto that which God keepeth secret vnto himselfe from vs.* Now the blesseddest and chiefeest pleasure of our soule, consisteth in conforming & addresssing all her doings to that end wherunto she is created, which is done by action, prayer, and meditation. For God hauing caused vs to be borne to be members here of this vile world, euery

part of vs obseruing the duty & motion whereunto he hath ordeined the same, serue for his glory, & testimony of his power. It standeth vs therfore vpon, so long as we liue here, to keepe well our part, and beware that in our particular discording, we breake not the vniuersall right note and harmony, wherein the beauty of his workmanship subsisteth: for, he hath called euery of vs vnto a certaine ministry and office, whereof he hath made some Kings, some Princes, some Magistrates, some private men, or to say as the Apostle sayth, he hath ordeyned, *Some to be Prophets, some Euangelists, some Preachers, and some Doctors.* And therefore let vs take heed that we fulfill the ministerie which is layd vpon vs. For if so be we deale lamely and haltingly in the charge which is geuen vnto vs, we fayle not onely in our owne duties, but we also bring a generall confusion vpon the whole people, and so become culpable of the sinnes of all the multitude. Where contrariwise, if so be we deale iustly and truly in our office, we shall be like vnto good and skilfull musicians, who, ouer and be-

sides the great pleasure of the excellēt  
and sweet sonnding of their voices,  
they feele a maruelous and incredible  
delight by the euē meeting of one  
nothers voice, which falleth into  
theirs, with an agreemēt & accord, full  
of sweet melodie. And therefore it is  
surely a great pleasure to do well, nei-  
ther is there any pleasure so great, as  
the contentmēt which we feele in our  
consciēces, when we performe any  
godly & commendable action. Neither  
is there any thing that more gladly  
tickleth the spirit, then the glory which  
it offreth & promisethto that man  
or woman, who vertuously behaue  
themselues in their liues & conuersations.  
I meane not such glory as is fed either  
with winde or smoke, which pleaseth  
men only, but such glory as maketh vs  
see a far off, the crowne which is pre-  
pared for vs. Neither must we stand  
vpon the outcries and clapping of the  
hands of the people, which fauour the  
course that we take in hand, no more  
then a valiant Champion readie pre-  
pared in the lists to fight the combat  
doth: but let it rather hasten vs to run  
the swiftlier vnto the goale & garland

of heavenly *Wisedome*. 81

of prize, which attendeth our victorie,  
and lift vp our soules with such a cogi-  
tation, as that all our actions being rei-  
ferred to this end, may be full of that  
ioy & contentmēt, wherein consisteth  
our whole blessednes. Neither may we  
ne yet can we cōtinually tie our selues  
vnto the affaires and businesse of this  
world: for, after labor, ensueth rest,  
which is in very deed the true operatiō  
of the soule; and that is *Meditation*. And  
in very truth, most blessed are they  
whose vocation is wonderfully farthest  
off from the care of these worldly af-  
fares, and whom God hath withdrawn  
from the tempests and stormes of the  
world, and placed them as it were in a  
calme & peaceable hauē, to behold a  
sight off the shipwrack of others. And  
this meditation consisteth only of the  
knowledge of the truth, and glory of  
God, which we must seeke after as wel  
by the contemplation, and exact consi-  
deratiō of his works, out of which shi-  
neth forth euerywhere his power & in-  
comparable goodnes; as by the ordi-  
nary reading of his word, by which he  
openeth vnto vs the treasure of his  
wisedome, and draweth the curtaines

of heauen, to make vs see his maiestie face to face, as much as our infirmities is able to beare. And the works of God vndoubtedly, are as scaling ladders for vs for vs euery where to climb vp vnto him. For, let vs turne our selues which way soeuer we will, and we shall finde here in the world wonderfull things: for if we looke downe into the depth of the bowels of the earth, we shall see there such a number of veines of gold and siluer, such a sort of pretious minerals, and such spring heads of liuely waters, as is wonderfull. Again, if we looke vpon the face of the earth, we shal finde such varietie of hearbs, floures, fruites, trees, beasts of the fields, and in them such vertues, and secret properties, that it would make vs altogether astonished. And are the seas lesse admirable, by reason of their ebbing & flowing? the multitude of fishes, and the diuersitie of monsters, which they feed & bring forth? And will not the ayre be replenished with foules, clouds, raine, snowes, hayles, lightnings, & thunder, make vs wonder? And when as we lift vp our eyes far higher, and behold the curtaines of heauen spread vpon the

*of heavenly Wisedome.* 83

face of the earth, behold the bright-  
nesse of the Sunne, the clearenesse of  
the Moone, and the ruling of their  
course, obserue & marke the goodly &  
beautifull order of the Starres, their  
course, effects, & influēces, must it not  
needs altogether amaze vs? And yet al  
this geare together cōsidered in grosse  
is nothing in respect of the matters  
which we haue now in hand, whē as we  
shall haue examined thē a part and by  
peece meale: for, whē as we shall haue  
seene that the very least things in the  
world, haue in their constitution such  
a maruelous prudence & wisedome, we  
must of necessitie find out the author  
& creator of them, in heauen. Let man  
but looke into himself, & consider with  
himself what maner a thing he is, and  
how so litle a moyst humor could make  
him grow vnto such a fashion, to be fra-  
med a body of so many sundry parts,  
with such proportion. And let him  
not content himselfe to see himselfe  
stand vp right vpon his feete, with  
his face vprward, his eyes open, and  
remouing all his members, but let  
him a litle vncouer his skin, and ghesse  
how the flesh and the bones are so

workemanlike set together, and vnderstand how many sinewes and muscles are drawne downe euen from the neck, vnto the most base & outermost parts of the body, to bind, loose, and remoue to all the parts, vnto all sort of mouings: and let him behold how so many veines are spread throughout the body to carry the bloud and nourishing iuice vnto euery member. Let him also see what a number of arteries are guided from the heart, and diuided to accompanie all the sinewes and veynes, to hold in the vitall spirit in euery part, as the messengers of his will, to the end, to commaund the sinewes to moue, or not to moue. Let him then if he will, lay open his stomacke, and see how his life is maintained, how the meates sent downe into the stomacke, are transformed by a secret and incomprehensible power how, by laboring and stirring in the stomack, they runne into the paunch how the good iuice floweth through the small vaines into the liuer, which is the shop of the bloud: how the liuer dischargeth her superfluities into the gall, splene, and kidneys, how it distri-

buted

but eth the bloud into the veynes, and how it is sent into the heart to be there made thin and subrilized, euen vnto the confection of the vitall spirites. If he behold the moouing and breathing of the lights, which refreſherh and moderaterh the heat of the heart, if he ſee the artificiall turnings and wreathings of the guts, let him not thinke the ſame, to be fallen out of the clouds, neither yet that he ſeeth any other thing within, then he ſeeth without. Howbeit, when as he ſhall come to conſider of the head, which is the treaſure of the ſences, and ſeat of reaſon, let him dreame amongſt other things, what an eſpeciall worke the eye is, and with how many ſlimes and thin ſkinnes, this lightſome ſpirit is garniſhed and defended, which in very truth is the pleaſure of the life, he ſhall remaine as it were aſtoniſhed and amazed, but yet not ſo much, as when he cometh to pierce the braine, where he ſhall perceiue the manner whereon the portraiture and images of things are borne by the ſences, as faithfull meſſengers and interpreters, to be receiued and exerciſed



therein by the common sence : and afterward to be ordered and placed within the custodie of the celles of the memorie. But the thing that most astonisheth vs, is this, when as we desire to vnderstand what our soule is, which manageth & gouerneth all this whole workemanship, what a power it is of, that thus strangely moueth and worketh, which awaketh when we sleepe, comprehendeth so easily all things, reacheth into the deepest matters, and by discourse findeth out the cause and reason of the most secret things. And we see and feele these effects in our selues, and yet we can neither see nor yet conceiue them. Certainly, when we, in the contemplation of these things, are lifted vp by faith, we feele our selues forthwith led vnto the author of these workes. And to say truly, when as we see so many maruelous things dispersed throughout the whole face of the earth, for what other purpose serue they, but to be as a booke left wide open, for vs to read out thereof, the greatnesse and almightie power of God, who is heereby so gloriously expressed? The onely beholding

holding whereof, is able to stay our senses and spirits, and furnish them with an abundant and sufficient contentment, whereon hangeth our felicitie. This is it, whereon we should studie day and night, and not content our selues with the bare looking of the couer onely, but diligently to way the peroides, yea, euen to pluck out the sillabes and meanest points, which containe excellent and holy secrets. And this was a very good answer in my opinion, which the good Heremite S. *Anthonye* (as *Socrates* writeth) made vnto a Philosopher, who asked him how he could possiblief dwell in a solitarie place, without hauing of bookes about him? Surely (quoth he) I lacke no bookes, for the world is my booke, and my studie, is the contemplation of nature, wherein I reade day and night, of the glory of my God: howbeit, I can neuer attaine to the end thereof. O happy life voide of such a number of boiling sorrowes and greefes, which vndermine and consume our yeares, gladding and reioycing in this grauious rest, and hauing good leaue

to thrust our hands vp to the elbowes into the treasures of the Deitie, which feedest the desires of the soule, with the knowledge of immortalitie, and swondest and diest within the burning flames of eternall wisdom. These are the delights, and these are the alluring baites which kept *Acepsenas*, a recluse, within his cell in the wildernesse, full threescore years. These are the allurements which stayed that *Simeon* all his life long, vpon the top of a pillar. What a merueilous desire (thinke you) had those men, who being lifted vp aboue the earth, did swim in the ayre, communicated with the Angels, and beautified themselves before they dyed. Without doubt, our blood is wonderfully congealed and grosse about our heart, and we very dull, and as it were in a swoond, if we admire not their blessednesse, neither haue we compassion of our owne miseries, our spirits are mightely mortified, if so be we comprehend not, that in this life, in this contemplation, and in the knowledge of this eternal verity, our consolation, contentation, & felicitie, lieth consisteth and resteth. Now God, who loueth

loweth vs as his children, meaneth not to leaue vs vnto the darknesse of this world, and to make vs seeke after, gropingly as it were, amongst his workes for this his truth. But hauing left his spirit with vs, he hath also left vnto vs his worde, as an interpreter of his will, wherein we shall be sure to finde sure and faithfull directions to bring vs vnto this veritie, and easily vnderstand his maruelous workes. This is that voice, which is called the burning worde; this is that word which is called the light; which as *Eusebius* saith, is like vnto fier, because it doth not only heate, lighten, and make ripe, but also melteth, softeneth, and hardeneth. And therefore we should follow those good Egyptian fathers, whose liues *Philo* describeth, who loosing their eyes to looke farre about the workes of God, cast them forthwith into the reading of the Prophets, and of the holy books, as vpon the commentarie and interpreter of their meditations. And these are they that haue most profoundly entred into the diuine wisdom, and who for that occasion, are in the scriptures called *Seers*: for they are they, by

whom we haue had the mysteries of eternitie reuealed, and not by any humane industrie, but by the inspiration of the spirit of God, haue communicated vnto vs the miracles of heauen, and opened the entrie into wisdom with the which when as our soule is mixed, and from thence hath receiued her forme and perfection, she must then bring forth her fruite, according as the same *Philo* hath taught vs, That that is the propertie of euery perfect thing. The fruite of a meditating soule, or rather the infant thereof, if we will speake as *Eusebius* doth, is praier, which being conceiued in the inward part of our thought, discloseth it selfe betwixt our lips, euen as the child is conceiued in the mothers wombe. For the knowledge of God, & the effect of all feeling of his goodnesse, which are imprinted in vs, by an holy cogitation, engendreth also in vs this motion of courage which *Mercurie* the great calleth, The inward word, which being well fashioned within, and aided by the spirit & the body, thrusteth out it selfe, and vttereth this outward word, which we call praier, we take not this, onely  
for

for ordinary praye-, which proceedeth of our infirmity, and should be the beginning of all our workes, & which we are not to keepe to be the last action of the soule, but for that, by which we expresse that affection which is borne in vs, by perceiuing of that which we haue frō the goodnesse of God, which, after that we haue by holy thoughts prepared our tongues for it, ruleth & gouerneth the same, and maketh it the instrumēt of his glory, by which we try whether we conuerse therein holily yea or no, which is such a wonderfull contentment, as that there remaineth not in our spirit to receiue any other cogitation at all into it. For be it that we prostrate our selues before him, to beseech him of his fauour & grace, or require his benefits, or to giue him thāks for his fauours daily shewed vnto vs, our spirit is as it were rauished & in a swond, & we feele his hand already coming faster vpon vs, then we are in calling vpō him: hauing assured our selues a long time together, that whatsoeuer we should craue at his hand in a liuely faith, he would graunt vs, whether it be that we at al times, as indeed we ought,

cause our voices resound his praises, preaching and setting forth his wonderful works, singing as he hath commanded vs, songs vnto his glorie, and answering one another with hymnes & spirituall songs, our hearts rebound and leape in vs, and our spirit lifteth vp it selfe aboue the heauens, and ioyneth in thought with our creator. And what houre, nay what moment of an houre ought we to cease, turning the eyes of our soules towards him, who continually standeth with his armes wide open, to embrace vs, bendeth his fauourable eares vnto our praiers, hearkeneth louingly vnto our vowes, and is not iealous of the praises which we sing vnto him? Is it meet then that there should be either businesse or sleepe, to bereaue vs of this pleasure, or rather that we our selues should bereaue our soules, & so bring our selues a sleepe euen then, when the sweet songs, earnest and feruent prayers, should gather our spirits together, & assemble them to strिue with the grace of God, which worketh in vs. Is it fit that we should become deafe, euen then, when he toucheth the instrument

*of heauenly Wisdome.* 95

ment of our soules, to cause vs agree vnto the tune of his will, and content our selues with the melodie of this sweet and perfect hermonie, which soundeth from the coniunction of our vnderstanding of his deitie? O immortal delights, who shall seperate my soule from thee, who shall pluck me from out of thine armes, to drawe me out of heauē vnto the earth, frō cleare shining brightnesse, into miserable darknesse, and to lead away my senses frō puritie and cleannesse, into a most filthy dunghil or iakes. And therefore O thou my deare soule, liue, yea liue I say, and settle and resettle thy selfe amidst these heauenly delights, which as pearles and diamonds, haue banished themselves into the wildernesse and vttermost parts of the earth, and are such an excellent market as can possibly be wished, vnto all such as haue the hearts to go thither to seeke after them, and liue thou this blessed life, which is the way of immortalitie, that pleasantly leadeth vs euen into the entrie of the heauens, following our God, step by step, and holding him by the garment, where being arriued, we



shall be bereaued but of that clothing that hindereth vs, and be cast with our lost body into the midst of the depth of his glory: where, being full, not of pleasures, ease, reioycing, delights and voluptuousnesse, but with an vnspearable and vnbeleueable contentment, which surpasseth whatsoever we are able not to speake of, but to thinke of. We shall begin the course of this immortal life, which neuer shall haue end, & enter into this eternall blessednes, out of which we shal neuer come, & be enlightened with that most heavenly glory, which neuer shal be darkened. But because that this last & most perfect felicitie, consisteth in beholding the face of the father of light, wherein we shall see the spring-head and originall beginning of all goodnesse and excellencie, & will not haue vs see him face to face, so long as we are encompassed about with the darknesse of this world, but onely his back part as it were passing by, we might hold our peace, and with silence admire, that which we know to be, but we know not how, neither are we once able to speake thereof, but that we must

must needs accuse our owne ignorance, and that, whereof we are not able to affirme any thing, saue that we know not any thing thereof by any of our senses; but is a thing which beyond all measure surpasseth all perfection else whatsoeuer, for our senses can no way possibly pierce so farre into it, and the more that our spirit striueth to enter into it, the more it stumbleth thereat. What is there then for vs to do? Forsooth a most assured hope, that if we liue heere in this world holily & righteously, and make our selues worthy of the grace and fauour which our heavenly father offreth vnto vs, and withdraw not our affections from him, and giue not the honour which we owe vnto him, vpon and to these earthly and worldly things, we shall one day enter as his children and heires of his glory, into the treasury of his heavenly riches, and enjoy according to his promises, the brightnesse of his eternitie.

I Have adioyned this Epistle unto the end of this treatise, because they are both of like argument, and because also we should not so esteeme of our owne inventions, as that we should not commend likewise the workes of the auncient fathers, who haue farre exceeded vs, both in age, zeale, and knowledge. And that small diuerſitie that may be found in the translation, may be imputed unto the barenesse of our language, wherein, as in a painting, men are enforced to imitate by shadowes and images the helpe of naturall bodies. And let a man do what soeuer he can, yet is it a rare and strange thing to make the counterſet of any thing, equall unto the thing it selfe.



The Epistle of S. Basile  
*the Great, vnto S. Grego-*  
*rie the deuine.*



Haue forthwith re-  
 acknowledged your  
 letter, as men re-  
 acknowledge their  
 friends children to  
 be like vnto their  
 parents : for there  
 is no man that can or may better mis-  
 like of our heremitages, than you your  
 selfe, nor know before hand what our  
 manner of life and ordinarie conuer-  
 sation is, to vphold and maintaine that  
 the choise of places can any way en-  
 large and encrease your heart vnto de-  
 uotion, and that there is nothing ther-  
 in at all which may cause you to hope  
 for any such sweet delight and felicity,  
 which we heerein promise vnto our  
 selues. In very deed I should be asha-  
 med to cause you to haue a desire to  
 write hereof that, which I my selfe day

and night, do here in this wilderness. For although I haue left the city, & all those tedious dealings which brought vnto me with them a thousand mischiefes, and a thousand discommodities, yet can I not possibly leaue my selfe, but am euen properly most like vnto them that being not wonted vnto the sea, grow so sick when they are a ship-borde: & thinking the greatnesse of the vessell, and rolling thereof, to be the cause of their sicknesse, are desirous to go downe into the cockboate for the easing and bettering of themselves, and when they are there, they grow sicker then they were before, because they carie with them both their stomach and choller also into it. And after that manner fareth it also with me, for I carrying with my selfe, both my priuate and particular passions, am continually in the very selfe same trouble and vnquietnesse that I was before, and so I haue gotten nothing by withdrawing my selfe from the world. Howbeit, whosoever he be that would do that that should further his saluation, and follow the way of him which saith, *If any man will follow me, let him forsake him*

himself, and take vp his crosse and follow me,  
the same man without doubt shall finde rest  
vnto his soule. For as the eye which con-  
tinually mooueth, and rolleth it selfe  
hither and thither, sometime high and  
sometime lowe, can neuer looke strait  
vpon any thing, and therefore if he  
will looke well, he must stedfastly cast  
and fixe his eye altogether vpon one  
point: euen so, mans vnderstanding  
being drawne away with a thousand  
sundrie cares, cannot well bend it selfe  
aright vnto the knowledge of the truth:  
for the vnmarried man shall be carried  
away with foule and beastly desires and  
lusts, troubled with foolish and furious  
loue toyes, & other vnbrideled desires.  
And on the other side, with how many  
cares shal the married mā be thwarted,  
for if he hath no children, that will be a  
great corsue to him: he must also haue  
an eye vnto his wife, he must prouide  
for the necessaries of his house, he  
must be at charges with his seruants,  
he shalbe at variance with his neigh-  
bours, he shall alwaies be at sute in  
the law, his marchandize shall be in  
hazard, and the manuring and sto-  
ring of his grounds will be a great

paine and charge vnto him, he shall euery day haue new troubles in his minde, and the night which bringeth with it all the cares of the day forepassed, will trosse vp and downe in his fantasie. And there is but one onely remedie for all this, which is wholly to forsake the world: neither must he abandon his bodie onely from the world, but he must with a sweet and an assured resolution, separate his minde cleane from the world, yea he must as it were, violently pluck away his very cogitations from it, and make them flie, haue nothing proper vnto himselfe, keepe no company, he must be poore and without substance, and without all worldly dealings, farre from any negociations, ignorant of politike sciences and trades, and onely prepare himselfe to receiue into his soule, the instructions of holy wisdom. And we cannot better prepare our selues herevnto, then to forget wicked conditions, and naughtie dealing, wherein we were heretofore brought vp in and instructed, for it is impossible to write any thing vpon a written paire of tables, except we first wipe that  
that

that out which before was written; Euen so likewise it is impossible to engraue in the heart of men, the will and word of God, if ye first of all pluck not out thereof the fore conceiued opinions, which before haue beene therein imprinted by a wicked kinde of life. And hereunto the solitarie life is wonderfull profitable, because that it ouercommeth all our perturbations, and giueth reason, time and leisure, to draw them out of the soule. For as wilde beasts are easily tamed when as they are made much of, and dealt gently withall; euen so our lusts, choller, terrors and sorrowes, which are the very poisons of our soules, are with greater ease ruled and gouerned by reason, when as they begin to quiet themselues, and are not prouoked and made sauage by a continuall cogitation. And therefore such a place must be chosen out as this which we are in, out of all company, to the end our continuall meditation be not interrupted by any resort, for this godly meditation nourisheth the soule with sweet and heauenly cogitations, and what a more blessed thing can there be



then to imitate here vpon earth the life and accord of Angels? And to be vp by the sunne rising, to pray & sing himnes and songs vnto the creator, and when the sunne is at the highest, to begin his labour againe, and licor and season his trauaile in the salt of deuout prayers and spirituall songs? For there is nothing that so much gladdeth the minde, and maketh it more merie and strong, then the consolation of holy songs; and therefore quiet rest is the very right preparatiue for the purging and clensing of the soule. For, because the tongue is not then impeached for the discouering of the affaires of the world, neither are the eyes yet occupied about the iudging of the brightnessse and diuersity of colours, or of the proportion of bodies, neither doth the hearing spend and waste the forces of the vnderstanding, to heare pleasant songs, which are made to tickle the eares, or yet matter of laughter, foolery and knauery, which serue for none other purpose but to weaken the force and intention of the mind. Now when the soule is not caried away with thinking of outward things, & spread abroad

as

as it were by the senses vpon worldly things, she commeth back vnto her self and returneth wholly into her selfe, and afterward of her selfe raiseth vp her selfe euen vnto God. Then all the clearnesse and brightnesse of this diuine most bright shining light, forgetteth all her naturall actions, & careth no more for food and clothing, no she not so much as once thinketh of any earthly thing, but transferreth all her study for the getting of eternall benefits. She addicteth her selfe, and studieth how she may become temperate, how she may frame her actions according to righteousness and prudence, how she may become couragious, and general-ly, all other vertues which deuout persons learne, to addresse al their actions vnto comelinesse, and perfection of life. The plaine beaten high way that must bring vs hereunto, and keepe vs within the compasse of our duty, is the reading and meditating of the holy scriptures, for therein we shall finde the most vertuous and excellent instruction to cause vs to do well, that possible may be, and examples and histories of the liues of holy and

religious persons, which are so many liuely images, and exemplars of all good manners, and holy conuersation, which are there set before vs to follow. Wherefore, whosoever he be that shall feele any infirmitie in him selfe, and staieth himselfe hereon, shall finde therein as in a ritch and well furnished Apothecaries shop, euery necessarie drugges that is fit to recouer his health, for let him that loueth temperance and modestie, read ouer ordinarily the historie of *Ioseph*, and therein he shall learne actions full of great continencie and chastitie, and finde, that he was not onely chaste and a resister of filthie lust, but by reason of long exercise, confirmed also in all sorts of vertues, he shall likewise learne by *Iob* a rare couragious minde, in seeing the aduersities which he endured, as being become from a great riche man, to be a most miserable poore wretch, and from a father of a noble and great familie; a man alone and without children, standing couragiously and continually vnto his tackling, his mightie constancie being neuer abated, nor his heart any whit

whit at all lessened . And when his friends which came to comfort him, had prouoked him, and fell a iesting at him for his talke, and stirring his mildnesse, yet could they neuer thereby driue him into choller. But if any man would dreame, with what magnanimitie he could be able to hold himselfe courteous and gentle, and being angrie against sinne, loue and make much of the persons that offed, he shall finde *David*, who was a most braue and valiant expert man of warre, to be notwithstanding such a one, as was farre from reuenging himselfe of his enemies . Such a one was also *Moses*, and yet notwithstanding he would be mightely angrie against those that blasphemed the honour of God: but vnto such as offended and flaundered himselfe, he would be merueilous calme and gentle . And therefore we must do as good Painters and Counterfeiters do, who taking vpon them to draw out the counterfeit of some man or beast, or any other thing else curiously wrought in a table before their faces, looking oftentimes vpon the thing which they

are counterfeiting, do draw the linia-  
ments one after another, vntill they  
haue finished and ended their worke:  
that is to say, looking vpon the liues of  
holy men, as vpon liuely images, draw  
out of them the most excellent linia-  
ments of vertue, to make vs perfect,  
and to make ours by imitation, like vn-  
to them in all goodnesse and excel-  
lencie. So we returning from labour  
vnto praiers, shall by them make our  
minds and spirits more liuely and me-  
rie, as heated and enflamed with a  
true godly loue. For a good and faith-  
full praier engendreth in our soules, a  
manifest knowledge of the goodnesse  
of God: for that maketh God, as it  
were, to dwell in vs, as hauing settled  
him deeply in our remembrances,  
and so by this means we are made the  
temples of God, when as the intent of  
our minde is not interrupted by any  
earthly cogitations, nor our soule  
troubled with any suddaine motions,  
but flying and eschewing all other  
thing, retireth her selfe towards God  
as to her friend, and driuing away all  
peruerse affections which moue vs  
vnto intemperance, giueth her selfe  
wholly

wholy vnto the studie of those know-  
ledges which lead her vnto vertue.  
And first it is very meet we take heed,  
that we speake nothing impertinently  
to the purpose, but to finde out things  
after a gentle manner, and without  
contention, and to answer vnto that  
which is demaunded without affecta-  
tion, and not interrupt him that spea-  
keth to the purpose, of any thing, and  
to keepe such a moderation in hear-  
ing of him, as that it might not seeme  
that he meant by any vaine ostenta-  
tion, to thwart the matter at that time  
set a broche. Neither must any man  
be ashamed to learne, or yet hide that  
which hath beene taught him by an-  
other: dealing like vnto wicked wo-  
men, that robbe other women of their  
children, and make their husbands  
beleue that they are theirs. But  
we must giue vnto him that hath  
taught vs, all the honour and glory.  
It is best, as I thinke, that euery  
man speake moderately and tempe-  
rately, so as his wordes be not lost  
before they come vnto the eare,  
neither yet must they bee ouer  
lowde, nor rashlie spoken, nor yet

vnaduisedly, for a man must first consider with himselfe, what he will say, and then afterward vtter it, carie himselfe gratioufly in reasoning, and to giue a good liking in particular conuersation, not with meriments, but with beneuolence, gracious communication, & naturall courtesie, alwaies flying and auoiding, when there is any need of reproofing, all bitternesse, and eger words. He must first frame himselfe to be of an humble and meeke spirit, that he might like and please him who hath need of his discourses. The manner which the Prophet vsed in reproofing of *David*, is very many times good and profitable for vs, who would not by and by, and vpon the sudden, accuse him of the foule fact which he had committed, but told him of his fault vnder the title of another, whereby he made him the iudge of his owne sinne, so as hauing condemned himselfe, he could by no means take any occasion to fall out with him that had reproofed him. Now he that is humble and cast downe in his cogitations, looketh alwaies downward, weareth his apparell careleslie,  
his

his haire long, and his garment not made after the fashion, so as that humilitie that mourners fashion themselves vnto, is naturall in him. His Gowne must be girt vnto him, but not about his loynes, for that is somewhat womanish: neither yet too loose, for that bewrayeth his slothfulnesse. His gate must not be slow, because it signifieth a soft spirit, ne yet ouer-hastie, for feare he be noted to be haggard headed. The garments are made but for one thing, which is, to keepe the flesh from heat and cold. He must not hunt after colours, to please the eye, nor exquisite fashions for delicacies sake: for, they that hunt after these sorts of attire, are womanish, who beautify their smooth well coloured cheeks and their haire, with many strange and diuers coloured paintings. The Gowne must be made of such stuffe, as that we shall not need to cast another vpon it, to keepe vs from the cold. His hosing must be of a small price, but yet of such a price, as may suffice the necessitie for which he vseth it. And generally, as in his garments, so must he also in all other things haue regard vnto frugalitie



and profit. As for meate, bread will staunch hunger, and water quench the thirst of a sound man. He may vse salads of herbs as farre as is necessarie to strengthen and brawne the bodie. He must not at his meales eate rauenously like an hungerstarued Wolfe, but shew himselfe alwayes like vnto himselfe, sober, and temperate in all his desires: neither must he in the meane while occupie his minde in playing the foole, but dreaming of the nature of things wherewith we are nourished, take occasion to glorifie God, who gouerneth and moderateth all things, for so much as he hath deuised and brought forth so many sundry sorts of meates, which by a singular propertie are applied vnto the vse and maintenance of our bodyes. And therefore before we go to meate, we must geue God thanks for that which he hath bestowed vpon vs, and beseech him to bestowe vppon vs in time to come, that which he hath promised vs. We must haue but one houre in the day for our meales, and that must be also obserued in good order, so as in the xxiiij. houres of the day and night,

we

we must bestow this one houre about our body, and all the rest of the time must be spent in spirituall exercises. We must make but short sleepes, that we may wake quickly, and our sleepe must be after the manner of our life, which is oftentimes interrupted by great and earnest cogitations. For to be ryed to a deepe sleepe, as if all our members were benumbed, and by such rest to geue place vnto dreames, and foolish imaginations, is to dye alwayes. Their morning, which make a deuout profession, is midnight, for then do they take their time to prayse God, because that when as the rest of the night turneth away their hearts from whatsoeuer might occupie their eyes & cares, it keepeth their thoughts fixed on God, geueth them the means to amend their consciences by recording of their sinnes, and to set barres vnto their soules to keepe them from euill, and to implore the goodnes of God, that it might worke together in them this perfection of life which they hope to aspire and come vnto.



AN EXHORTATION  
of a ciuile life, vnto  
*Monsieur de L.*

**I** Am very glad that there  
is some-thing passed my  
hand which liketh you:  
And I neuer thinke my  
watchings better besto-  
wed, then when as they content such  
as with their friendship honor me, and  
vnto whome I haue vowed my seruice  
as I haue done to you. Howbeit, if the  
Epistle of *Saint Basile* which I haue pur-  
forth into French, haue done you any  
pleasure, it is not to me that you should  
shew the fauour: not vnto me, I say,  
who haue rather empared then amen-  
ded the worke of so great a Clarke, in  
making it to change the toong, and to  
speake our french language. Truly, a-  
mongst all the Fathers of the Greci-  
ans, there is not one amongst them all  
that I better like of, then I like of him.  
Euery man hath his liking, and I will  
leau

leauē other men to the commending  
of that which they best like of: but as  
for mine owne part, I will rather vse  
this man which pleaseth me, for this is  
the man that I chiefeliest make ac-  
cōmpt of. Neuerthelesse, there is one  
thing in your letter which you wrote  
vnto me that misliketh me, and that is  
this, You write, that the often reading  
of this Epistle, which you say, you read  
ouer as it were euery day, hath brought  
you into a desier to get you into some  
Monasterie, and there to passe the rest  
of your dayes, that you might turne a-  
way your eyes from beholding the  
great miseries which this miserable  
ciuill warre hath hatched and brought  
foorth, and wholly conuert your mind  
and thoughts vnto the honor and ser-  
uice of God. This purpose of yours, I  
must needs confesse, proceedeth from  
a most godly hart, and a very good  
forecasting meane to bring vnto you  
in your owne particular cause, some  
quietnes of mind, and peace of consci-  
ence, which I suppose to be one of the  
greatest benefits which wee can any  
way looke for. But it would sore grieue  
me to be bereaued of so sweete and

deere companie, and so great hurt vnto the common weale. You should (beleeue me) in my poore opinion, doo maruellous wrong both vnto your countrey, and to your friends, and euery man is to seeke his owne benefit, but yet so, as that it be not to the hurt of another. For, wee are not borne heere in this world for our selues: and besides, we are but the lesser part of the whole, and therefore binde and tye your selfe vnto the great and principall parts thereof, with most straight bonds, which allow vs not to withdraw our selues in this dangerous season, without violating and breaking both the bonds of charitie, and also of godlynesse. And yet for all this, I would not haue you thinke that I will gaynesay, or yet diminish the commendation which *Saint Basile*, and so many auncient Fathers, and my selfe with them, haue geuen vnto solitarie life: for I greatly commend it, yea, and I loue it, it may be too well. But I wish you did loue it as they doo, and vpon the selfe-same considerations,

and

and not for any discouragement, the rather to auoyde the thwart and tedious dealings of a ciuile life, then for to followe the pleasure that is in contemplation. Followe (if you please) the examples of the auncient Fathers, but followe them with that wisdome and moderation which they doo. Beleeue mee if you will, it is now no time for their example of life, to call such men as you are, vnto solitarie life. For monasticall life came not in, in a troublesome time, ne yet for such men, as whose wisdome and fidelitie was necessarie vnto the government of the weale publicke. Neyther doo wee see, that in the fyrst beginning of the Christian Church, although it was euerie manner of way, and with all sorts of troubles and afflictions tossed and turmoyled, that the Fathers withdrew themselves into the deserts and solitarie places, there to serue God quietlie. But their liues beeing full of actions, and those publicke also, hindered them to establish the Churches, to discipline the people,

to conserue the peace and vnion of cities and prouinces, and to serue for examples of modestie and temperance vnto the whole world. But when as the Christians had full libertie and assurance, and that the Emperours and chiefe Gouvernors had embraced the Religion, and kept the same vnder the couert of their armes and power, and fauored such as made profession thereof, the peace then of it being established, and the common weale being able as it were to be maintained of itselfe, vpon the good and sure foundations, which so many wise and holie personages had before layd, it was permitted vnto great learned men to enjoy the sweetnesse of solitarie life. But of what age were they when they thus did? Forsooth it was euen then, when they had spent the strength of their yong yeares in the gouernment of the ciuile life, and in worldly affaires amongst men. And about this age, and after this manner, did *Saint Basile*, and *Saint Ierome* withdrawe them selues. And yet notwithstanding when as the necessitie of the common state required their ayd, some of them were called

led away, and enforced to enter againe  
into their former charge for the good  
of the common weale. And othersome  
of them remained all their liues long  
in solitary life, and it was by reason  
they were not thought competent and  
necessary men about thole affayres  
which then were eminent. And to say  
truly, what man is able to abide to see,  
during the tempest (when as the bil-  
lowes rowle most hye, the sea someth  
most furiously, the winds blow most  
outragiously) the most expert pylots  
leauke the helme vnto passengers, to  
fall to their sleepe? For, so long as it is  
calme, euery man may guide the  
sterne, for then, skill is to small pur-  
pose, and ignorance doth no great  
hurt. But so long as the storme conti-  
nueth, the direction and wisedome of  
him that gouerneth is seene, vppon  
whose direction and wisedome alone  
hangerh the liues of all those that are  
embarked with him. Now, your studie,  
age, and experience, haue brought vn-  
to you great sufficiencie, and ripenesse  
of counsell, and your wisedome, and  
sinceritie, haue made you in such sort  
affect the cōmon weale of your coun-



countrey, as in deed you ought, so that  
 you haue thereby gotten your self  
 such credit amongst your naturall  
 countrey-men, as the time ye  
 deth and affoordeth for honest men  
 to haue. For, with what pretence  
 can you any way abandon the com  
 mon good of your countrey? It may  
 be, you will say, I am not able to  
 abide the outrages which reigne  
 amongst the people, I can not awa  
 to see the disorder and confusion  
 where-into all thinges are fallen.  
 Tell me, I beseech you, doth this  
 agree with the words which I haue  
 heard you oftentimes speake, that our  
 Countrey is in the stead of our Fa  
 ther and Mother, and to this effect  
 it is called *Patria*, by a name, the  
 deriuation whereof, signifieth a Fa  
 ther, and the feminine terminati  
 on signifieth a Mother, as conioyn  
 ing them both in one word, and  
 signifying *Patrie*, and *Matrie*, both  
 together. Put the case that a Father  
 should waxe mad, and be out of his  
 wits, vppon whome would you be  
 stowe the care, keeping, and over  
 sight of him? would you not say

vppon

Upon the Children? Now, if the  
Children would excuse them selues,  
and say, that hee had punished, in-  
jured, and beaten them, and there-  
fore would not take it vpon them,  
would you not finde fault with them,  
and with checks and taunts en-  
force them to doo that dutie which  
both nature and charitie comman-  
deth them? Peraduenture you will  
say, that there are two things which  
withdrawe you, and they seeme to  
excuse you for putting too your hel-  
ping hand, and meddling in and with  
these affayres. And the one is, that  
it is lost labor, that the pleadings  
of honest men are vtterlie vnpro-  
fitable, and serue for none other  
purpose, but to make them to bee  
enuyed and hated, without bring-  
ing any benefite to the common-  
weale at all. By this, the wound is  
no whit the more cured, and li-  
berty hath ouer-much wonne vp-  
on reason. For, honest men are  
no whit bound to trauell for the  
profit and commoditie of the com-  
mon-weale, but so farre-foorth as  
theyr trauell may do good, and that

there is thereby some hope of well  
ing. For, men must deale in a State,  
Phisitions do with their phisicke, for  
they must not minister phisicke vnto  
diseases that are incurable, which  
bringeth nothing else vnto themselves  
but shame and dishonor. The other  
that you tell of, is this, that there is  
some thing, which an honest man may  
not by any meanes possible support  
nor dissemble. Well, patience is a mar-  
uellous great vertue, and greatly be-  
seeming, and necessary for the life of  
men, and yet she hath her bounden  
and the mischief groweth sometime  
vnto such an head, as that they which  
both loue and feare God, are not wa-  
ble to abide it. For answer vnto the  
first, this I say, that it is a cowardly  
idle, and slothfull excuse, grounded  
ther vpon our pusillanimitie, then vpon  
wisdom which it so vaunteth  
of. For, who is he that can haue any  
occasion to despaire of the good of a  
Estate or of a Citie, since we see by the  
course of histories how vncertaine  
both their ruine and preservation is.  
For, how often haue we seene king-  
domes & cities fall, euen in their most  
flour

flourishing time, by a suddaine earthquake, and by great winds; and other some, altogether tottering, and almost halfe fallen, maruelously holden vp, rayfed, and set vp againe in the midst of their ruines? For, this power of God, which men foresee not, hath caused them to hang betweene feare and hope, neither was there euer any thing so sure, as that the fall of it was not to be feared, nor any thing so staggering, as that there was not some hope of the staying thereof. And this is without all doubt most true, that if our saluation lay wholly in our owne hands, we had alreadie bene damned. Howbeit, God fighteth for vs against our selues, and will saue vs whether we will or no. Now, although we were sure to be ruined, and sawe it neuer so clearly, that it would light vpon vs, as in verie deed we see not so much as one iote thereof, is it not a part of the dutie of good children and good friends, to assist those that are incurably sicke, euen vnto death, and foud them with faire words, whome wee can not possibly heale? You will perhaps say, that you are not able to abide the vnbridled

libertie, which some priuate men take  
vpon them, as the oppression of iu-  
stice, and the disorder and confusion  
wherein we liue. What is it then that  
you would haue? Would you see  
things as they should be, as to see good  
men in authoritie, ill men suppress by  
lawes, and Iustice to rule and reigne?  
Surely, these are worthy wishes of you  
and worthie an honest man; howbeit  
it, the world is not gouerned by wish-  
ing and woulding. A man may law-  
fully desier good things, but let them  
be as they may, we must needes beare  
them. There will be vices ynow in the  
world, so long as there are men in the  
world. And this is to heale and ease  
these disorders whereunto the com-  
mon weale and your dutie call you.  
neither must you bring with you, your  
eyes alone, but your hands also, to  
heale your countrey of so grievous  
wounds. I right well knowe, that you  
shall not therein be able to do as you  
would, neither is the mischief to be  
medled withall, but you must do what  
you can in it, and as the condition of  
the mischief will suffer you. This is  
occupation, out of which we chooke

not the matter, but is geuen vnto vs: for, a good workman, is oftentimes enforced to worke in a rotten peece of wood, and yet for all that he must not geue it ouer, but make the best he can of such an ilfauoured peece of wood. When *Solon* was asked whether he had geuen vnto the *Athenians* the best lawes he could, he answered no, but I haue geuen them the best that they are able to abide. And we must apply remedies according to the strength & nature of the diseased. To be short, we are not warranted in our affaires none otherwise then with our counsels, and hauing done the best we can, because it is to be done, we are thereof discharged both before God & men. And as for the particular iniuries which we receiue therby, where cā we better bestow our charitie & patience? where shall we exercise that which we learne out of the schoole of Christ, if we can not beare the iniuries & flanders of the people with whome wee liue? yea, when shall we hope that by our patience wee shall appease the popular furies, bring agayne the rebellious people into their right wits,

displace the wicked from their authoritie, and set good men in their rooms? It is most certaine, that these diseases are sooner cured by winning of time, then by applying of remedies, it is far better to entertaine them by wisdom, that they empaire not, for in the end, it is length of time that must ripen and heale them. For, the people by experience recouer health, and then they seeke after good and honest men, and abhorre those whome before they had made much of. They are like vnto pale-coulored maydes, which eate all the worst things that possibly they can get, but they cast them by and by vp againe. For, so soone as they are stirred and moued, they vse for the seruing of their turne the most desperate and most wicked men: but they are no sooner quieted and in a good moode, and that this inconsiderate boyling heate hath runne ouer, they by and by make no accompt of those villaines, but are the first that will lay hold on them and plague them. And therefore is not the commonweale greatly benefited, when as good men preserue them selues for such a dan-

dangerous time, and forsake not, either through anger, or despaire, the ship wherein they see the drunken passengers for a time rage and storme? I confesse in deed, that he must needs in such a case runne into a thousand hazards, and suffer a thousand indignities. But whosoever taketh the paine, to him belongeth the merite and reward: and through trauell, glorie encreaseth. But especially amongst vs Christians, who make profession to endure and abide by it, and haue enrolled our selues vnder a Captaine, that layeth before our eyes an hard and tedious warfare, and assigneth vnto vs no crowne, before such time as we haue sustayned many strange afflictions, and innumerable trials and corrections. He braggeth no whit of his victories, ne yet of his souldiers that haue followed him, otherwise then for their patience. By this only vertue haue they conquered so many Provinces, Kingdomes, and Empires, and were no way glorious, but by the receiving and bearing of iniuries. How can we then better follow him, then by hazards, opprobries, and iniuries?



And in what a more worthie and commendable occasion can we endure all this, then to serue, for the good and preservation of our countrey? If loue, which God hath so highly commended vnto vs, may so preuaile with vs, as to hazard our goods and liues for the safetie of our neighbour, what ought we to do for such an innumerable number of men, and such a number of cities and prouinces, vnto which nature hath conioyned and allyed vs by all one lawe, language, manners, and secret affection, which she hath imprinted in vs, from the which, whosoever separateth himselfe, is adjudged of all the nations of the world vnworthie to behold the day light, and to liue and be esteemed amongst men as an vnnaturall and cruell Parricide. Now, God came not into the world to dissolue and adnihilate this naturall obligation, but contrarywise, more surely to strayne and tye the knot by this loue, which he hath so greatly recommended vnto vs. Euen so we also see, that when we once begin to cut asunder the bond of the common affection vnto our countrey, that all  
manner

manner not onely of disorders, but of most abhominable crimes and wickednesses set in foote; and thefts, murders, rapes, extortions, and sacrileges, forthwith rule and reigne. Now, what is it in the whole world, which a man can more mislike, more abhorre, kindle his furie more, and more stirre and prouoke him to ruyne, and confound people? What shall wee then say? whilest so many labour headlongly to ouerthrow both themselves and their countrey, will you, euen you, I say, that haue alwayes had charge, and whose office bindeth you to take paines for the common weale, remaine as it were carelesly in the desert, to see, your selfe being safe, the fire burne your countrey, and reserue your selfe to behold the ashes thereof? What a grief would it be vnto you, not to haue brought the ayde which you might haue done, or at least not to haue made an assay & prooffe thereof? Do you not dayly see, that after our friends are dead, we say euen with sighs, if we had done such a thing, it may be that he had bene aliue? Come therefore, and contribute with vs

128 *An exhortation to &c.*

your wisdom, and resolute counsels, that we may saue that which in this world is most deare vnto vs. Forbear this purpose of yours to liue a solitarie life, and drawe you vnto your rest, euen then when wee shall all at once haue brought the Ship to the hauē, or else being overcome with that foolish opinion of such as would willingly cast away themselues, be saued with some boord of the wracke. But if we perish therein, death, which way soeuer he may come, shall haue shewed vs no small fauour, in taking vs away from the beholding of so lamentable a spectacle or sight.



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MEDITATI-  
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# A MEDITATION

vpon the Psalmes, of  
*Dauid his repen-*  
*tance.*

*Lord in thy wrath reprocue me  
 not. &c.*

*Psalme, 6.*



Ake away (ô Lord) the  
 arme of thy seueare  
 and heauy vengeance  
 from me, for it will  
 else driue me downe  
 headlong as a violent  
 streame into euerlasting death and  
 condemnation, and consume mee  
 like fier, and the rest of my bodie  
 shall be turned into ashes. And what  
 eye shall be able to abide, but must  
 needs perish with feare, to behold  
 the onely looke of thine angrie  
 face, when as in casting thine eye  
 vppon vs, thou shalt pierce the

132 *A medita.vpon the psalm.*

verie bottoms of our hearts, and discover the secrets of our vncleane consciences? For our abhominable sinnes will blowe the bellowes of thy iust anger vpon our heads, and thine hote burning wrath will all at once cast vs downe headlong into that fearefull gulse of paines, torments, and miseries. And therefore before such time as thy furie doth arise against me, and that thou with iust disdain commest to ouerthrow and destroy me, I beseech thee to geue eare vnto the humble and grievous groanes which my fearefull heart powreth out vnto thee.

2 Mercie therefore ô Lord, mercie I craue: Oh my God, what wilt thou do? Shall thy mightie power and strength make tryall of mine infirmities? Thinkest thou my God, that I come before thee to wrastle against thy mightie power? No, no, O Lord, it is vnto thy clemencie that I runne, it is vnder her wing that I place my selfe, that she might arme herselfe against the rigour of the condemnation which I most iustlie haue deserued. Appease therefore somewhat

*of Davids repentance.* 133

what thy countenance, and seeing that I haue a long while called vpon thy goodnesse, helpe and deliuer me from all those euils which do besiege me, for behold I leade my life in most pittifull manner, and me thinketh that all my bones are brused and broken.

3 Howbeit, it is not my poore bodie onely that is thus cruelly afflicted, but my miserable soule also doth sorrow and grieve. This soule of mine, O Lord, yea euen this soule of mine, who is fully and wholly purposed with her voice to glorifie the author of her life, is cast downe and become desolate, without either courage or strength. And as the fearfull Doue hideth her selfe in some small hole or 'creauie at the noise of thunder, euen so my soule when she beholdeth thine heauie indignation, seeketh the darkest and obscurest places for her retraite. But how long O Lord will thine anger last?

4 Howbeit, come O my Lord, come, and looke vpon me with thy pittifull eyes, with which thou canst not blot out my sinne alone, but all the sinnes of the world also. For, I feeble my soule



134 *A medita.vpon the psalm.*

sticke fast in a most filthie and deepe puddle of iniquitie, therein she lieth drowned ouer head and eares, and stretcheth out her hand, O Lord vnto thee: alas, pluck her out of it, O Lord, and set her againe into the way of saluation. Saue her, O Lord, for she coniureth thee therunto, by thine infinite goodnesse, and incredible mercy. True it is, O Lord, that she no whit deserueth the same, neither oughteth she to hope for any helpe at his hand, whom she hath so cowardly forsaken, against whose honour she hath so wickedly conspired: the reward of whose sinne deserueth no fauour, but hell fier and eternall death.

5 But who, O Lord, shall sing thy praises, and sound thy name in the infernall pit, and in the bottomlesse depth of death? For it is the house of sorrow, for there is nothing heard and scene, but howling & torments, where contrariwise, thy praise consisteth onely in setting forth of thine infinit mercy, goodnesse and clemencie.

6 And besides, behold on the one side, how humble repentance maketh intercession for me, and hath sworne  
that

that she will neuer depart from me vntill such time as she hath reconciled me vnto thee. And on the other side, consider how humble praier importuneth thee for me, and hath sworne also that she will neuer be frō thine heeles, vntill such time as she hath reconciled me vnto thee. O my God, thou hast often times seene my teares & heard my grones. I daily wash my face with tears, through the remembrance of my sins, & I cause my bed to swim with the teares that trickle down my eyes: what is that O Lord, which repentance cōmandeth me, that I do not religiously obserue?

7 I cast downe mine eies, & tremble with feare, when I behold thy angry countenance. I patiently beare the rebukes of mine enemies, & take in good part their reproches, as a iust punishment for my sinnes, I walke before their faces in sackcloth & ashes, and with the confession of my mouth, I kneele at the feete of thine aulters. I with rods make leane my flesh, which caused my soule to sin, howbeit mine enemies do but laugh at my trouble, which place themselves round about me, with mocks to betray me.

136 *A medita. vpon the psalm.*

8 But when as thou hast mercie vpon me, I will say vnto them, Away from me yee children of iniquitie, yee shall no longer laugh at my miserie: The Lord hath heard my praier, and my teares haue appeased his anger, and behold I now enioy the fruite of his holy fauour. The light of his goodnesse hath shined vpon me, and behold the stormes that came about my head, are calmed and dasht in a moment.

9 With much a do haue I opened my lips to call vpon him for aide, with much a do could I get mine heart to crie him mercy, and I haue found his grace to be powred vpon me, comforting and quickening my languishing and sick soule, euen as warme water refresheth a poore furbattered trauellet. O incredible clemency! how ready O Lord art thou to pardon and forgie? I runne to offend thee, and yet thou wilt shew me fauour, I haue bestowed all the daies of my life both by sea and by land, to hunt after ambition, couetousnesse, and filthie lust, and when I haue beene ouer head and eares, and vtterly vndone in my beastly delights, yet hast thou in a moment pierced the  
hea-

uens and the clouds to come downe to deliuer me : so as behold me now triumphing ouer my sinne , which most humbly followed the trophes of my repentance, which hath found grace before thee. And so, the hope, which my sinnes had as it were strangled, is now more liuely then euer it was before, which promiseth me not onely the Empires of the world, that bend themselves which way soeuer the Lord enclineth them, but also openeth vnto me the highest heauens, and assureth me after an happy life here in this world, to enioy the heavenly immortalitie.

10 What will mine enemies then do, when as they shall see me stored with so great felicitie ? They will then surely blush with shame, & their soules will be greatly troubled, and returne altogether confounded and amazed: for he, whom they thought to be viterly ouerthrowne, is now set in an higher degree, then euer before he was. Alas, they all made a scorne at my ashes, they laughed at my fastings, and whilst I with abstinence straued against my flesh, the very enemy vnto my

138 *A medita. vpon the psalm.*

soule, they bathed themselues in the pleasures of the world: but loe the arme of the Lord is ready to thunder & lighten vpon their insolencie. O my God, giue them a long time to acknowledge the extreame danger wherein they are, and to call vnto thee from on high, for the onely remedy of their disease: and as for my selfe, who feelee my soule purge her selfe of the filthy matters which are in and about her, who feelee my spirit inflamed with the fier of thy loue, teach my lips to set forth thy praises, lift vp my voice to resound thy mercies, and guide mine affections sincerely to loue thee, and to establish in the knowledge of thy truth, my soueraigne happines & chiefest felicitie.

*Blessed are they vnto whom, &c.*  
*Psalme. 31.*

**B**lessed are they my God, whose sinnes thou hast pardoned, and whose iniquities thou hast buried in the roombe of obliuion. Alas, what shall become of him, whose iust punishment thou doost still continue

come vpon him for his iniquities? An armie of euils encompasse him, pouerty assaulterh him, sicknesse afflicteth him, famine presseth him, and death it self, which he thinketh to be the porte of this tempestuous nauigation, is the bottomlesse pit which must draw him vnto euerlasting torments.

2 And therefore they are three or foure times blessed, whom God calleth not vnto a reckoning for their deedes, but is contented to haue them humble themselues before him, acknowledging their infirmities, & opening vnto him the very bottom of their harts. For we must by true confession, and with a sincere conscience, call vpon him for his mercies: and he that will be heard, must humble himselfe before him, for as he that goeth vnto a riuer or pond, putteth downe the mouth of his vessell to take vp the water: so must he also do that humbleth himselfe before his creator, that will draw and taste of the water of this holy spring, from whence runneth the moisture, which onely purgeth and clenseth your consciences.

3 I haue somtimes thought, O my God, to hide my sinnes away fro thee,

140 *A medita. vpon the psalm.*

and haue said within my selfe : how shall he vnderstand what I haue done or not ? And so haue my sinnes putrified within my bones, and as the vlcers and foule sores of a shamefast diseased man, who dareth not shew his disease vnto the Surgion, encrease and waxe worse, euen to the vtter overthrow of the body : euen so haue the sinnes which I haue hid from thee mightily infected me.

4 But in the end, thou hast day and night, so heauily laid thy hand vpon me, and made me taste of such a number of sorts of miseries, amongst which my soule taketh no rest, being overcome with the continuall pricking of my conscience, that pierceth euen through mine heart, that I haue acknowledged my fault, which I presently beare vpon mine hand. Behold and acknowledge this my God, but not in thine anger, for the dropping teares which with much weeping haue almost put out mine eyes, ought also put out thy iustly hoate burning ire. And besides, am not I the worke of thine owne hands ? nay, am not I rather the very liuely image of thy Deitie ? And  
what

*of Davids repentance.* 141

what is he that is so angrie, as that he wil bruse or breake the worke, which it pleased him so to polish and make perfect, when as he seeth it to be foule & filthy? In very deed, I must needs confesse, that this image is laden with filthie matter, but is it not better to make it cleane and neate, then to breake it in peeces and tread it vnder feete?

5 Teach me then my God, what satisfaction I shall make, for I haue now laid open vnto thee all the sinnes which before I had concealed. For, the feare wherein I was, when I hid my selfe from thee, is at this present that I haue discovered my selfe vnto thee, changed into hope of grace and pardon. And now I cast my selfe betwene thine armes, as into the most assured defence I haue, euen with such a countenance, as the poore patient that sheweth his wound to the Barbar, looketh wishly vpon him, and couragiously suffereth his searching and lancing, by reason of the desire and hope that he hath to be healed. But that which giueth me a greater hope of health, is, that the sinnes wherein I



132 *A medita. vpon the psalm.*

before tooke pleasure, make me now  
abhor to see them, euen as the meates  
wherewith a man in health gorgeth  
himselfe, are very lothsome vnto his  
stomack, when he is weake and sickly.  
And that which made me before bold  
and malepart, I am now ashamed of,  
when as I consider the hazard of death  
whereunto my pride had exposed my  
poore soule. I giue my most hearty  
thankes for the day wherein I was en-  
lightened to acknowledge my sinne. I  
do acknowledge my God, that day to  
be a singular testimonie of thy good-  
nesse toward me: graunt then that  
the delight which I haue taken to be  
displeased with my selfe, may likewise  
continue as long with me, as I haue  
had pleasure to dwell in my sins. For,  
I can take as great pleastre in my re-  
pentance, as I haue taken in my sinne,  
my felicity shalbe without doubt equal  
with thine angels, & shall see me in the  
humiliation of my selfe before thy  
maiesty to ascend to the highest top of  
thy grace.

6 Who doubteth, O Lord, that thou  
wilt not receiue me vnto mercy? whose  
mercy and benignitie no tongue is a-  
ble

*of Davids repentance.* 133

ble to expresse, nor hart comprehend?  
I did neuer thinke so soone to returne  
vnto thee, as thou wast alwayes ready  
to offer thy selfe vnto me. I did neuer  
sooner say that I would confesse my  
sinne, but that thou diddest by and by  
graunt me thy grace. I haue no sooner  
acknowledged the punishment which  
my sinnes deserued, but that thou hast  
remitted them, I haue taken the rods  
into my hands to scourge my flesh, &  
thou hast pluckt them out of my hands.  
To be short, I thought thou wouldest  
haue proclaimed open warre against  
me, and thou offeredst me a most  
charitable peace and reconciliation.  
O Lord, how farre readier and more  
willing art thou to forgiue, then to pu-  
nish? Can a good father receiue his  
child more graciously, that cryeth him  
mercy, then thou hast receiued me  
when as I haue humbled my selfe at  
thy feete? my heart also leapeth with  
ioy, and boileth with an holy feruent-  
nesse to praise thy name, & reioyceth  
in the grace that thou hast shewed vn-  
to it, accusing none but it selfe, of that  
that is past, and cryeth out, saying; It  
is I that haue willed it, it is I that

144 *A medita. vpon the psalm.*

haue done it, it is I that haue taken pleasure in it, but yet my God hath had mercy vpon me.

7 How could he denie me his mercie, seeing that the Saints which are the holy men and women liuing, haue prayed, do pray, and will continually pray for me? They are they which beseech his maiestie for me, and are a meane of his grace & fauour towards me? What can they O Lord craue at thy hands to greater purpose, and obtaine of thee more easily, then when they pray for me? Alas, it is very meet that they should crie & call vpon thee for me, seeing that the impietie of mine heart, hath so blinded my senses by wicked thoughts, as that my soule cannot any more lift vp her selfe towards heauen, to stretch forth her hand vnto him, who alone is both able and willing to saue. And therefore what more remaineth, but that they whom thou vouchsafest to come neare vnto thee by faith and holinesse of life, may pray for me vnto thee, that thou wouldest haue mercy vpon me? As for my selfe, who am mine owne capitall enemy, I haue neuer had eyther skill or

yet will to pray vnto thee for my trespass. And therefore I do presently comfort my selfe, to see how thou hast opened mine eyes, that I may behold what a foule and black conscience I haue, and hast mollified mine heart, that I might lodge contrition in my soule. And although it hath not bene so soone as it ought to haue bene, yet it neuer came so late, but that thou vouchsafedst to receiue me, as thou art wonted to do those that haue not ouerslipped the occasion to repent themselves.

8 For they that hasten themselves to sinne, and willingly neglect to repent, whē as they might haue acknowledged their sinnes, and haue had the means to do it, but haue tarried vnto the very end of their liues to crie thee mercy, and make their eyes burst out into a deluge of teares, it is very dangerous but that they must deceiue themselves, and that true repentance can neuer after enter into such hard hearts, and their weeping and wailing to be but the sorrowes of desperate people, and thy mercy to shew it selfe cleafe vnto their ouer late repentance.

146 *A medita. vpon the psalm.*

9 But as for me, I ranne in a  
 led time vnto thee, as to my rest  
 and to the end of my hopes, and  
 to my comfort in the trouble wh  
 after that manner hath encompassed  
 me, as the feare of death taketh  
 on him, who is destined vnto a sh  
 full punishment. And therefore  
 seech thy maiestie, make me taste  
 feele that pleasure, which he feel  
 that is deliuered and freed from  
 bonds or chaines, set at libertie  
 of prison, and deliuered from the  
 nishment wherein his enemy had  
 time held him captiue. And com  
 riwise, that the enemy of my  
 shall blush with shame, when  
 shall see, that I shall so deuoutly  
 vpon the ayde of my good God,  
 with the very winke of his eye is  
 to deliuer me from the volunt  
 bondage which I had vowed  
 damnable voluptuousnesse,  
 then when I dranke the sweet  
 of the delightfull pleasures, which  
 with a deceitfull hand gaue vnto  
 within this foule and filthie cup of  
 world.

10 Alas, when as I remember

*of Davids repentance.* 147

time that thou returnedst thy selfe after that sort vnto me, and with this mercifull eye of thine, gauest me a signe of pardon, mercie, and saluation. me thought verely that I then saw the bright sunne rising, vpon the tempests, and fell stormes of the sea, which by little and little, cutting with his beames betweene the clouds, brought againe cleare and pleasant weather, and calmed the raging and billowing surges. And me thinketh I do alwayes heare this sweete and gracious saying, when as thou saiest vnto me; Feare not, for behold my spirit, which shall guide thy foote steppes and wayes: neither shall he lift vp his eye aboue thee: and thou shalt now marche vnder the conduct of him, who bringeth pure and cleane soules into my kingdome of glorie. All so soone as I heard these wordes spoken, I fixed mine eyes vpon my guide and leader, not once looking off, no more then a carefull and diligent maister of a shippe casteth his eye aside from the pole, or bright shining starre, by which he guideth and ordereth the course

148 *A medita. vpon the psalm.*

of his nauigation. O my God, what shall I enioy when as I shall haue walked in the wayes which thou taught me, to go in, euen I my selfe say, who haue troade beside the path which leadeth vnto thine holy tabernacle? I was already entred into the thick forrest of the world, where they easily lose themselves, who, for the enioying of the pleasure of the queachie shadowie places, leaue the day light which should shew them the way. For euen by and by the darkness of the night bringeth them together, and putteth them forth to pray to the wilde beasts, who will pluck them in peeces, and cruelly deuoure them. And thus was I hindered and staid in this labyrinth, without hope to haue euer come out of it againe, hadst thou not put into my hand the bottom which I must needs winde to bring me out of this perilous prison. And now loe, I am at libertie to serue my God, who hath so deliuered me, and to present before him his own pure and cleane image, and to vow to his goodnesse so many fauours wherewith he hath pleased to graunt

me. And he hath not onely heard me before all the rest of his creatures, granting vnto me the vse of diuine reason, but also hath lifted me vp amongst men, into an honourable and magnificent throne, so as there remaineth nothing vnto my felicitie, but to learne to knowe and ascerthain that I had forgot my selfe, he enlightened me by his holy light, and gaue me time and will to bewaile my sinfull life past, and to amend it also for the time to come.

And therefore my good friends, I haue done, and recouer his fauour in good time; for he himselfe calleth you vnto the way of saluation; and do not as the melancholike and froward Moyle dooth, who kicketh at him that pricketh him to go right forth: because he wanteth both sence, knowledge, and iudgement.

And so hereby he hath a bitter spur into his mouth, and is continually spurred about the flanks. After the same sort; The Lord, at the first summons that he setteth you in his wayes, if yee submit not your



150 *A medita. vpon the psalm.*

felues vnto his will, he will pow  
downe vpon you an huge heape  
calamities, which will make you more  
wretched and miserable then miserie  
it selfe.

13 Yee right well see how clea  
lie the starres shine in the heauen  
and the sand which rolleth on the  
shore: howbeit, there is not so much  
sand in the sea, nor so many starres  
in the skies, as the obstinate  
endure plagues and punishments.  
Their cursednesse hangeth ouer their  
heads, their miseries follow them  
their heeles, euen vntill such time  
as that they are cast downe headlong  
into that gulfe, the thinking where  
dooth terrifie whom soeuer remem  
breth it, and whose pleasantest re  
sting places, are full of weeping, cry  
ing, howling, and groaning, where  
the paine is without end, the dolour  
without remedie, and the repen  
tance without mercie: where death  
is immortall, the body liueth but  
die, and the soule, but to suffer  
where the soule feeleth nothing but  
her sinne, and the body nothing but  
his paine. But contrariwise, they that

*of Dauids repentance.* 151

cover themselves vnder the grace and  
fauour of the Lord Iesus, which make  
his mercy their shield and buckler,  
hope in nothing but in his gracious  
goodnesse, follow his commaunde-  
ments and precepts, and are iealous  
of his will, what felicitie and happi-  
nesse is there which they shall not at-  
taine vnto? Nay, what is there in  
heauen neuer so good and pretious,  
that is not opened vnto them? They  
shall sit cheek by cheek with their  
God, and being all encompassed with  
glory, shall be filled and heaped vp with  
so many blessings, as that the heart of  
man can no way possible be able to  
conceiue the least part of them, so  
farre of is it then, as that my babbling  
tongue cannot possible expresse the  
wonderfulnesse of them.

14 I will therefore reioyce, my  
God, in carefully waiting and loo-  
king for the manifold benefits which  
thou reseruest in heauen, to crowne  
the righteous withall. Vnto this cheer-  
fulnesse do I inuite al those whom thou  
hast sworne in the word of *Sauiovr*,  
which louest the law of his righteous-  
nesse: This is it, that attendeth the

152 *A medita. upon the psalm.*

recompence of your trauels. This is  
it wherein you shall be placed in ho-  
nour and glorie : This is it , that  
shall change the sharpe thornes of the  
world , into the flourishing and beau-  
tifull Lillie of all eternitie . Oh, then  
shall the dropping and painfull swea-  
ting of your afflictions finde most  
gratious rest . The golde cometh  
not out of the fierie furnace , more  
pure nor brighter, to be cast, to make  
the image of some great Prince, and  
afterward to be set vp as an ornament  
in some rich closet, then the heart of  
him that loueth his God , he will draw  
him pure and cleane out of the mi-  
series of the world, and compasse him  
with brightnesse and glorie . What is  
there now in the world, that I shall like  
of? What shall staie and let me from  
entring into the house of the Lord, to  
liue to serue him ? What day of my  
life shall I cease to bewaile my sinnes,  
which haue so farre estranged me  
from his grace ? And therefore I  
humblie beseech thee my God, to re-  
concile these two contrary passions  
in me , repentance and ioye: to the  
end, that as the poore traeller, wan-  
dring

of *David's* repentance. 153

dring in the deserts out of his way, is glad when he seeth the dawning of the day peepe, and yet cannot forget the great darkenesse out of which he is but newly gotten, ne yet cast of the feare which he had of so tedious a night. Euen so also haue I a continuall horror of my sinnes past, and yet a sure and ioyfull hope of enjoying that euerlasting blessednesse, which thou hast purchased for vs with the blood of thy dearly beloved sonne Christ Iesus. O Lorde, what a loue is that, when as a mai-ster dooth not spare the life of his owne onely sonne, to redeeme his slave. Wherefore, O most louing Sauiour, seeing that I being formed with thine owne hands, bought with thy blood, and purified by thy mercie, I do here offer my selfe an obedient sacrifice vnto thee my God and Sauiour, and therefore I reioyce me

154 *A medita. vpon the psalm.*

*Lord in thy wrath reprove  
me not.*

*Psalm. 37.*

**I** Must, O Lord, returne  
vnto thee, and beginne  
again to call vpon thee,  
and to beseech thee of  
thy mercy: For it seemeth  
to me that thine anger is rekindled  
against me. Alas my God, wilt  
thou chastise me in thine anger, and  
make me feeble the violence of thy  
furie, which my sinnes haue prouoked  
thee to do? The flame being consumed  
by the fire falleth into ashes, and  
I being deuoured with the heate of  
thine anger, do so vanish away, as that  
there remaineth not so much as the  
smoke. O my God, that thou hast  
discharged the sharpest arrowes of thy  
vengeance against me: thou hast touched  
me with thine hand, and neuer  
takest away the same from me. I feeble  
the gnawing and terror of my conscience  
which astonish and bruse me euery

*of Davids repentance.* 155

as it were thunder and lightning: my miseries came vpon me one after another, and one mischiefe presseth another: warre is no sooner finished, but that the plague assauleth me, and in the end, death bereaueth me of the dearest pawnes I haue in this world. Wherein then shall I take comfort my God? shall it be in my selfe?

3. Out alas, my good God, I haue neuer an whole member in me: for my misery is entred euē into the marrow: neither is there any part of me that reprocheth me not with my sinne, and for the which I am not pained. I languish in my griefe, and there is none to comfort me, mine eyes serue me for none other purpose, but to looke vpon my miserie; and my soule, for nothing else but to acknowledge my cursednesse.

4. I looke round about me, and so farre as the eyes of my body and eyes of my soule can discerne what is past, I see nothing either aboue me, or below me, or yet on any side of me, but sinne which inuironeth me round about, and mine iniquities which presse and overthrowe me: They lye

156. *A medita. vpon the psalm.*  
heaped vpon my head, as a very heavy  
burden, and loe how ready they are to  
throttle and strangle me.

5. How shall I be euer able to resist  
them? What strength haue I to de-  
fend me from them, seeing that my  
body is ready to fall in peeces? The  
very filthinesse of them flowe on eu-  
ry side me: my vlcers and sores are no  
sooner closed vp, but that they breake  
out againe, and if my body be ill, can  
my soule be well? Must not she be al-  
together ashamed, and tremble with  
horror and feare?

6. After the same maner that a dis-  
ease vndermineth my body, & maketh  
it stoope to death, & sorrow vndermi-  
neth my soule, & bereaueth her of her  
strength, and as great cold congealeth  
in the bud, the tender blossome, with-  
ereth & drieth it vp, euen so dooth the  
finger of the Lord, which hath touched  
my soule, cause it to languish and to  
be out of heart.

7. But alas, my God, what courage  
can I haue, when as I see my selfe thus  
couered ouer with wounds, and no  
part of my body free from paine, and  
ouer and besides this my miserie, the  
remem-

*of Dauids repentance.* 157

remembrance of my dissolute pleasures is still before my face, and reproch me with my sinne, & laugh at my vanitie. Then say I thus vnto my selfe, must I season my life with the honie of so many delights, and afterward kneade them with the gall of so bitter anguishes? Where now art thou & thou deceitfull voluptuousnesse, which drownest my soule in the sweet licour of thy pleasures? Oh, what drinke is that, that thou leauest me?

8 Haue not I, o Lord, endured enough? hath not mine humilitie sufficiently chastized mine arrogancie? If I haue through fond presumption sinned, alas, I haue sithence that, crept vpon the earth, I haue couered mine head with ashes, and with mine arme haue I preuented my payne. I haue cut through mine heart with crying out, I haue drowned mine eyes in teares, and yet thine anger continueth still.

9 Is it of set purpose, o Lord, that thou hast not perceiued my teares? Is it thou I say, who with the twinkle of thine eye trauestest both heauen and earth? euen thou I meane, whose



158 *A medita. vpon the psalm.*

sight goeth beyond the depth of our harts. It is thou, o Lord, that hast read euen my very thoughts, and knowne mine intent. What haue I desired but thy mercie? Wherin haue I trusted but in thy goodnes? Why haue I made open profession of repentance, but to condemne my selfe? If my toong hath not thoroughly expressed my minde, and caused my desier to be vnderstood, alas, o Lord, thou knowest what we would haue, before we once thinke of it. It is enough for vs to lift vp our harts vnto thee, and thou forthwith grauntest our petitions.

10 Why stayest thou, o Lord, so long, before thou gapest me that holie consolation which thou hast promised me? I am quite spent, my hart is gone, my senses are troubled, my strength faileth, my sight waxeth dim, & my soule is vpon the shore of my lips ready to fly away.

11 All my friends are now about me bewailing my death, they are out of all hope of my health, they dreame of nothing but of my funerall, saying, where is now that help which he looked for to come from his God? where is his fauour which he so promised to himselfe?

12 The

11 The flatterers are gon away from me, they thought to haue parted my goods, they meant to haue preuented my farall houre, I am noisome to the whole world, in the case that I now stand.

13 They whisper in mine eare, and tell me a thousand tales: They dayly bring me in new acquaintances, and thinke of nothing but to betray me. He lieth, say they, on his death-bed, and will neuer rise vp aliue againe: What? do we feare, that the shadowe of his bones will bite vs?

14 And I, as if I had bin deafe, made shew that I heard them not, and as if I had bin dumb, spake not one word vnto them: for, my patience was my buckler, and my constancy my rampart.

15 And euery man seing me so patient, said, surely this man is dumb: for, when he is touched, he saith not a word: would he abide all these indignities, if he had any feeling of his honor and credit, or yet the least courage in the world? And therefore it may well be said, that he is very guilty: for, an innocent man is alwayes bold in his owne defence. And yet all this could neuer moue mee.

160 *A medita. vpon the psalm.*

16 And why so? verely, because I trusted in my God, and fully assured my selfe that he would assist me. For, although the whole world banded against me, and heauen and earth conspired my ruine and ouerthrow, yet if he be mine ayder and defendor, I am sure alwayes to conquer. For, with the breath of his mouth hee made all things, and in breathing againe vpon them, he will destroy them all if it please him: and therefore I will fight vnder his cloth and liuerie, because I shall be sure to haue the victorie.

17 I haue sayd vnto them many times, Reioyce not at my miserie, and although I be neuer so much tormented and afflicted, yet braue not your selues vpon me, for the hand of the Lord is able euen to reach you: and therefore trust not his patience overmuch, for as his feet are of wooll, so are his armes also of iron. For, if he once lay them vpon your heads, ô ye impotent soules, he will so crush you together, as that a man would thinke that you had neuer bene.

18 And I, haue taken the rods in my hand, and imprinted with them vpon

vpon my shoulders, the condemnation of my sinne, I haue appeared before thee o Lord with weeping teares, with repentance in my mouth, and with a sorrowfull hart, and haue fought with my selfe, that mine enemy might not triumph ouer me.

19 I haue openly confessed my fault, I haue in an happie houre shewed forth my sinne, and I had great care to runne vnto thy mercy whilst time and season serued.

20 But the more I humble my selfe before thee to drawe the running water out of this fountaine of thy grace which floweth from thy goodnes, the more mine enemies glut me, and deale cruelly and butcherlike with me, their troupe dayly encreaseth, and ioyned them selues together on euery side, neuer foreseeing the tempest that will shake them in a thousand peeces. They, through their pride, blow the hote burning coles of thine ire, they despite thy power, which they will too soone make tryall of, to their great destruction. To be short, in setting most confidently their brassen faces against heauen and earth, they wallow

162 *A medita. vpon the psalm.*

and welter them selues in their fleshie pleasures, and blot out as much as in them lyeth the mark of the deitie, which thou hast sealed in their soules, & close vp their eyes against the hope of saluatio which shineth brightly in thy word.

21 I cease not, ô Lord, to admonish them of it, but they repay me ill for good, and laugh at that which I by my good example do, to please thee. They walke at the corners of the streets flâderously to accuse me, & burden me with a thousand villanies: I confesse ô Lord that heereby I lose my patience.

22 But I beseech thee, ô Lord, to strengthen my weaknes, and in no wise forsake me, for else I shall stumble as a yong child at the first headlong breakneck which shall offer it selfe vnto me. Increase in me ô Lord strength & courage, equall vnto mine afflictio, & hold me vnder thy wing, geuing me alwayes that cōstancy & firmnesse which I shall haue need of for that purpose, neither more nor lesse, then a louing mother doth, when as she geueth the teat vnto her sucking child, so soone as she perceiueth it beginneth to cry.

23 Nourish me therefore, ô Lord, with  
the

*of Dauids repentance.* 163

the milke of thy holy loue, to the end  
that I being some-what able to stand,  
may day & night walke the trace of thy  
paths, that I may come vnto saluation,  
the hope wherof shineth in thy promi-  
ses, so as if my sin shall go about to cut  
me off in the way, I may vnclose mine  
eyes, & neuer shut them againe, vntill  
such time as I haue drowned & swallow-  
wed them vp in my teares.

*Haue mercy on me o Lord.*

*Psalme. 50.*

**H**Aue pitie on me, o my God,  
according to the greatnesse  
of thy clemencie, and in  
the multitude of thy mercy,  
forgiue me the punishment which  
I haue iustly deserued. For, if thou  
lookest that my fastings, watchings,  
and prayers, should make satisfac-  
tion for my sinne: Alas, o Lorde,  
when would that be? Mine offence  
exceedeth heauen and earth, and  
hath surpassed, as farre as it can,  
the greatnesse of the whole world.

164. *A medita. vpon the psalm.*

Who can then bring it to passe for the  
ytterly blotting of it out; saue only  
thine holy mercy, which is somuch the  
greater, by how much thy righteousness  
excedeth ours? It is thy mercy, ô Lord,  
that enuironeth the vniuersall world,  
and which vpholdeth all the staggering  
corners thereof that are readie to fall  
vpon our heads, to burie in the ruine  
of it with vs, the remembrance of our  
sinnes, to turne away thine eyes from  
our vnthankfull disloyall, vnmerci-  
full, and stiffnecked race and gene-  
ration, which disauoweth thee her be-  
ing, creation, and conseruation. Let  
this mercifull goodnes of thine there-  
fore, ô Lord, which shineth in thy de-  
tie aboue all the rest of thy vertues,  
spread it selfe now ouer me, not thinly  
and sparingly, but flowingly and boun-  
tifully. And as thou diddest once let  
the waters overflowe the tops of the  
hyest mountaines, to extinguish and  
swallow vp the wicked, so also make  
thou a brooke of mercy, ô Lord, to  
disgorge and poure it selfe forth vpon  
me, not to drowne, ô Lord, but to wash  
and cleanse me.

Howbeit, thou art not contented

*of Davids repentance.* 165

to purge me for once, neither dost thou say vnto me, that thou hast regenerated and washed me, in the blood of the vndefiled & innocent lamb, for how pure and cleane soeuer thou once hast made me, thou shalt now finde me as foule and filthie. For, I am now fallen into so deepe a filthie sinke, and am so bemired and besmeared, as that thou wouldest neuer know me, by reason that I am so disfigured. For I sometimes question with my selfe, and aske my selfe, whether I be he or no whome thy hands created, but mine heart is so confounded and ashamed, as that it dareth not geue me any answer. O my God, thou createdst me of the clay and slime of the earth, and loe, O Lord, I am euen the very selfe and same that I was, before thou diddest put thy hand vnto me. I haue quite and cleane marred my shape & countenance, by cloathing my selfe with clay and dirt. But why dost thou not O Lord, reforme me anew? Is thine hand shortned? Is thy will in doing good to thy creature, abated? Alas, thou art Almightye, thou art altogether good, why then makest thou not



166 *A medita. vpon the psalm.*

haste? O Lord my God, the worke of  
thine own hand setteth it selfe against  
thee, and taketh pleasure in disfiguring  
and deforming of it selfe: but set thou  
ô Lord, thy selfe against thy workman-  
ship, and make it glorious & perfect, in  
despite of it selfe. But I, ô Lord, will no  
more perversely deale against thee,  
take me & hold me, & turne me which  
way soeuer thou wilt, knead, mould, &  
make new againe this lump of earth,  
for it is ready to follow thy will. But  
whē thou ô Lord, shalt thoroughly haue  
renued it, do not then I beseech thee  
forsake it, but put a bridle in the mouth  
therof, to the end that by abstinence,  
it may keepe it selfe frō surfetting, which  
pricketh it forward thereunto, that  
it may by a chaste life, keepe in a good  
temper vnchaste and hote burning  
lusts, that by humilitie, it may abate  
the pride, which biting enuie stirreth  
vp in her, that pitifull charitie, may  
chase from her hatred, and greedy co-  
uetousnesse, and, that a godly care  
serue & honor thee, may cōtinually  
spur to the flanks of her slothfulness  
and filthie negligence.

3 For I haue already, ô Lord, made  
out

*of Davids repentance. 167*

ouer-great a triall of this troupe of sins which enuiron me, so as they will in such sort pull downe and reare in pieties thy workmanship, as that whē thou shalt come, thou shalt finde nothing there but the shreds thereof, shruered & broken all to fitters. I haue had experience enough of them, and these are they that haue brought me into that estate wherein now I am, and neuertheless, see yet at the rayle of these, a company placed about me, which cast in my teeth the spels & blemishes wherewith they them-selues haue defiled me, and make me culpable of the injuries which the-selues haue done vnto me. For thus they say, It is thou that hast sinned, and it is thou that art so foule and filthy.

¶ It is true in very deed that I haue sinned, o my God, I lay open vnto thee the very bottom of my hart, thou knowest my whole life. I haue sinned in the sight of heauen & earth, & all the world can beare witnes of mine iniquities. But if I had not sinned, vnto whome shouldest thou haue been mercifull? How wouldest thou haue discharged thy selfe of the promises of grace,

168 *A medita. vpon the psalm.*

which thou haddest so long agoe announced by thy Prophets? And when as thou shalt come to sit vpon the eternall Throne of thy Iustice, who is he that would not be asfeard of thee, yea although we were euen all righteous? Howbeit, to the end that thy greatnes might be knowne, we must when we shall be assigned a day, to come before thee, humbly fall downe vpon our faces before thy maiestie, and cry out and say: Most mercifull Lord, we will not stand in defence before thee, because our fault is manifestly knowne: but loe, our grace and pardon is in thy hand, for thou thy self hast graunted it vs, behold a token of thine owne blood sealed in our image, which, for our redemption was imprinted in the weakenesse of our flesh.

5 Doeſt thou thy selfe, my God, attend and looke, that when I shall come before thee, that I wil make a rampart of mine innocency, and that I am voyd of vnderstanding, as that I would iustifie my selfe in thy presence? Alas, O Lord, I right well know, that I was not yet borne, and that I was also perishing thing

*of Dauids repentance.* 169

thing but sinne, my mother likewise thought to be deliuered of a childe, and was brought abed of sinne: But it had beene a great deale better for her, that she had beene deliuered before her time of such monstrous fruit, which shameth the tree that bare it, and the earth, that nursed it, and heauen that ripened it. I was hurried of sinne within my mothers womb, and suckt her milke, and behold, it is growne vp with me, as that it shadoweth my head, and blindeth mine eyes.

6 But when I see the eyes of my bodie so seeled vp with sinne that is about me, I then open the eyes of my soule, and begin to see a farre off the flames of thine infallible truth, and acknowledge thy maruellous secret wisdom, which thou hast manifested vnto me: And then my soule forsaking the impuritie of my bodie, lifeth herselfe vp vnto heauen, and creeth through the incredible brightness thereof, and casting her eye upon the booke of eternitie, shee therein readeth the draught of the new couenant which thou art to

170 *A medita. vpon the psalm.*

make with men: and then returning  
into her miserable body, she filleth he  
felfe with hope and ioy, and promises  
vnto her selfe assured victorie o  
her sinne.

7 For, she hath learned in heauen  
that thou wilt take into thine hand  
the Sprinkle of sweet smelling hyssop  
and sprinkle vpon me cleane and pu  
rified water: Thou shalt wash me, and  
I shall become whiter then snow  
and none shall see vpon me no more  
much as the very trace and steps of  
sinne. But, ô Lord, what lees shall there  
be that shall be made of the ashes of  
my sinnes consumed with the fire of  
thy loue, with the water of the tear  
which my repentance shall distill from  
mine heart, and in the Sunne of thy  
grace, wipe away our teares, and cause  
a spirituall reioycing to growe in  
and in the end, make vs white with  
the puritie and brightnesse of righte  
ousnesse, that we may one day shine  
farre more excellently then the starrs  
of the firmament.

8 And then shall we heare nothing  
but the pleasant sound of the Trom  
pet of saluation, which shall declare

*of Davids repentance.* 171

our grace and mercie vnto all those  
that will receiue the same. Then  
shall we see the rotten and con-  
sumed bones rise againe, and take  
theyr fleshie bodie vppon them, to  
partake that vniuersall ioye, where-  
unto thou hast called the whole  
world.

9 Now, to the end I might then  
appeare so honorably apparelled be-  
fore thee, as such an honorable mag-  
nificence is worthie of, I beseech thee  
my God, to cast downe all my finnes  
vnder thy feete, and burie them all  
in the middest & centre of the earth,  
that no eye may be able to pierce  
through to see them: and seperate me  
for euer from mine iniquitie, which  
at this present I repudiate, and do  
swear an irreconciliable diuorce be-  
tweene me and them.

10 Thou seest heere my Soule,  
what an offer I make vnto thee, and  
therefore make thy selfe pure and  
chaste, renue in mine heart a newe  
spirit, which will conceiue nothing  
but holinesse and righteousnesse. O  
Lord my God, establisth therein an  
house for thine holie spirit, to the

172 *A medita. vpon the psalm.*

end, I neuer hereafter, either thinke,  
breathe, or vtter foorth any thing,  
but the prayſes of thee my God: and  
let thy will be alwayes printed in my  
minde, and thy glorie, written vpon  
my lips.

11 When thou haſt thus clothed  
and furniſhed me with pietie and in-  
tegritie, I ſhall be then verie aſſured  
that nothing ſhall keepe me from thy  
preſence: and then, as the Eagle na-  
turally looketh full vpon the Sunne,  
euen ſo will I fixe my ſight and eyes  
vpon thine euerlaſting face, and ſo  
thereby I ſhall ſee in thy wonderfull  
countenance, all the perfectiōs which  
I at this preſent am no way able to  
conceyue: neyther ſhall thine holie  
ſpirit euer dwell out of mine hart, for  
it is he that vnder the wing of a zea-  
lous loue, ſhall carrie me euen into  
thine armes, to aſſociate me vnto this  
heauenly ioy.

12 Make me therefore rightly to  
taſte the ſweete pleaſures of this im-  
mortall life: Saue me ſpeedely from  
the rocks of this world, which on e-  
uerie ſide threaten my ſoule with  
wracke: And as the Marriner when  
be

*of Dauids repentance.* 173

he is come to the hauen, crowneth the maske of his Ship with floures, in token that he is in safetie, euen so, O Lord, crowne thou me with the pretious gifts of thine holic Spirit, as pawnes of thy euerlasting blessednesse which thou hast promised me: With the gifts (I say) of that Spirit of thine which reigneth amongst thy faithfull, which distributeth faith vnto thine elect, loue, vnto thy best beloued, and hope vnto those whome thou hast predestinate to euerlasting life.

13 Now, all the while that my soule resteth thus banished, looking still to be called home agayne vnto thee, I will teach the wicked to walke in the way that may best please thee, and set them also in it, for feare they hurt not them-selues in the darkenesses of this world, against the stumbling blocks which they may suddainely light vpon, lying before them. And so, they will belecue me, and returne vnto thee, O Father of lights, and with all their hearts embrace thy faith, and walke in thine obedience.

14 I know, O Lord, that there will be some such found, as will stop their



174 *A medita. vpon the psalm.*

cares at my words, and will obstinately continue in their sinnes, coniuere my death, and defile their barbarous cruelty with my blood. O my God, deliuer me out of their hands, and reserve me to declare thy righteousness, and to pronounce their condemnation. I will foretell them their miseries, and they shall feele them, and I shall no sooner hold my peace, but that thy hand shall be vpon them, and thy hand shall no sooner haue stricken them, but that they shall be broken to fitters, and be vtterly destroyed.

15 And then thou shalt open my lips, and my mouth shall set forth thy victorie: for, the ayre shall be still, the winds shall be calme, and the floods shall be quiet, to hearken vnto my resounding voyce, which shall sing out the wonders of the eternall God. For thy prayse, ô Lord, shall be the sacrifice that I will alwayes offer vp vnto thee, and which thou also wilt euen haue good liking of.

16 I would gladly haue embred their Aulters with the blood of a great number of cattell, I would gladly haue cut the throats of a thousand oxen,

*of Davids repentance.* 175

and of a thousand lambs to haue done thee honor, but bloud stinketh in thy nostrils, neither takest thou pleasure in the flesh of beasts: The smoke of such offerings the winds carrie away, so as they neuer ascend vnto thee: But the voyce onely of a iust man passeth aboue the heauens, and the Angelles present the same before thee.

17 O what an acceptable sacrifice before thee, is a broken and contrite heart! and an humble heart that acknowledgeth his sinne, thou wilt neuer reiect: for if it will come vp vnto thee, it must first come downe, and if it will touch the heauen, it must first crawle yppon the ground, if it will haue thee to heare it, it must fyrst be silent, and if it will be crowned in thy kingdome, it must fyrst be beaten and scourged in the world. These are the Sacrifices, O Lord, wherewith wee must be reconciled vnto thee, and enter into couenant as thou hast set it downe vnto vs.

176 *A medita. vpon the psalm.*

18 But if it be thy pleasure, O Lord, that we shall offer bulls and bullocks vnto thee, and perfume thine Altars with the bloud of beasts, if thou wilt that we by the death of an innocent burnt offering, should represent vnto thee, the death and innocencie of him, whome thou hast destined to redeeme our soules: If the figure of that which should come in the person of the vnspotted lambe doe please thee by the killing of Weather and Sheepe, looke then with pitie vpon thy poore people, comfort thou desolate Syon, and encourage her poore inhabitants, to the end they may set vp againe the walls of thine holie Citie, and reedifie thy Temple, not according to that equall proportion. O Lord, which thou deseruest, but according to the wealth and industrie that the poore world can possibly afford.

19 Thither shall come from all parts thy faithfull in great multitudes, to offer vp sacrifice vnto thee, and there, shall the expiation and purging of their sinnes be acceptable vnto thee. But it shall neither be the death  
of

*of Dauid's repentance.* 177

of beasts, that shall wash away their spots: for, the cleansing of their disobedience, and preuarication, was prepared from all eternitie. This is an inestimable sacrifice, a burnt offering without spot, which shall drawe away the curtayne, disperse and destroy the darkenesses, breake downe the wall or hedge, that we may see the truth of our saluation, face to face, make the beames of his diuine mercie shine vpon vs, and reassociate vs vnto the communion of that euerlasting blisse, which we willingly haue renounced. O most mercifull God, which hast vnseeled the eyes of mine vnderstanding to see the misterie of my saluation, make me, O Lord, to taste the excellent fruite, which flourishing vppon the tree of the Crosse, shall, with the iuice thereof, quicken and geue life vnto our dead soules, preserue and warrant vs for euer, from that ruine and calamitie which hath so miserably brought together the race of mankinde, and ouerflowed them through their disobedience.

178 *A medita. vpon the psalm.*

*Lord heare my Prayer.*

Psalme. 102.

**H**auē ō Lord, cryed and called vpon thee a long time for thy mercie, and do yet looke for ayd and help from thee. The ayre is filled with my cryes : The winds haue carried the voyce of my dolor and grieve euen vnto the vttermoſt parts of the world, and thine eare which heareth and vnderſtandeth whatſoeuer is done in the bottomleſſe pit of hell, doth not yet heare and vnderſtand my prayer, which reacheth and beateth the very heauens. Wilt thou therefore be deafe only vnto me? and ſhall all the world heare me ſaue thy ſelfe alone? No, no, my God, thou haſt ouer-long ſtretched out thine armes, now to reiect mee when as I come vnto thee for refuge.

2 And now that I feele a thouſand and a thouſand ſorrowes, and that miſeries aſſaile me on euery ſide, do not turne thy backe vpon me, ō Lord. Alas, haue I ſetled my whole power and ſtrength vpon the ſweet countenance

nance of thy face? Haue I diuorced my selfe from the world, to the end I might drawe neere vnto thee? and haue I forsaken the children of the world, that I might ioyne my self vnto the master of the heauens, and wouldest thou now forsake me? O Lord, deale not so with me, but assist mine infirmitie all the dayes of my life.

3 Let my voyce no sooner cry and call vnto thee my God, but that I may also soone feelee thee: and let thy grace descend as speedely vppon me, as an Eagle hasteth her selfe to ayd her yong ones. For, if thou assist me not, what manner of fight shall I be able to make against the enemies of my soule?

4 My strength and life would dayly vanish away, as the light smoke doth in flying in the ayre: for the eye which seeth it goe out of the fire, seeth it also forthwith consumed, and in a moment accompanied both with his originall, and his end: and if any should aske what is become of it, there is not one that can so much as tell where the trace only of it is to be found. He that hath seene the loppings of wood wither in the sunne, and loose their

180 *A medita. vpon the psalm.*

Strength and verdure, hath also scene  
my poore bones become both drye  
and consumed, meete for none other  
thing but for the graue. The graue, yet  
surely the graue, which is the happiell  
thing that can betide me, if so be so  
small a pit may be able to stay the vio-  
lent course of mine extream misery.

5 Who soeuer he be that hath scene  
grasse cut downe, and tanned with the  
Sunne in the field, and lose the cou-  
lor, and wither, and looke vppon my  
gastly and deadly face, he would thinke  
that I were able to make death afeard.  
Mine hart is parched within mine en-  
trailes, and my bloud drieth vp within  
my vaines, for, I remember not to put  
bread into my mouth, and do still for-  
get to eate my meales.

6 My mouth serueth me for none o-  
ther purpose, but to cry out & lament,  
and the ordinary voice of my griefe is  
so strong, as that it draweth after it, all  
the rest of my strength. Now if so be  
that my body being so extreamely full  
of heauinesse, consume it selfe by little  
and little, and my bones horribly  
sticke through my skinne, what cause  
haue I to take care for the sustay-  
ning

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ning of this miserable body of mine, which is the matter and substance of all my miseries? Wherefore should I be watchfull for the 'conseruing of this life of mine, which wrestleth against so many enemies, and is cast downe with so many afflictions? Were it not much better for me, in ending my life, to make also therewith an end of all miseries?

7 Is the Pellican more full of greese then I, who liuing in the most solitary deserts of Egipt, tormenteth her selfe for the killing of her yong ones, and washeth them in her owne bloud, to restore them to life, which she had taken from them? Is her sorrow greater than mine? Hath nor my sinne procured the death of the child, whome I more dearly loued then my selfe? And now that I haue dried vp all my teares, the bloud will gush out of mine eyes, for feare I should be voide of teares in solamentable and cursed a case. But the Pellican hath redeemed with her own bloud, the price of her yong ones, and I most miserable wretch that I am, shall be depriued for euer of the child which I so tenderly loued. And I will



182 *A medita. vpon the psalm.*

also abandon both the day and the light, and confine and limit my selfe within the most darke places that I can finde out, euen as a shritch owle dooth, that commeth not out of his hole, all the while it is day light.

8 I am continually kept waking, still dreaming of my miserie, and seeking to hide my selfe before such time as the infelicitie which runneth vpon me, enforceth me. And being altogether mated and out of heart, I seeke after some corner to hide my selfe in, euen as the wilde sparrow that flieth out of the raine and winde, seeketh after some couert or sunne shine place to bathe and drie her selfe in.

9 Mine enemies seeing me in this case, and with such a countenance, stand mocking of me therewith, and cast my miserie in my teeth: and they which were wont to make a great account of me, in stead of sorrowing with me in mine afflictio, haue conspired against me. What reckoning then should any man make of the wealth of this world, and if he were able to get as great richesse and as many friends as were possible, and then to haue his friends

*of Davids repentance.* 183

friends so traiterous and so double, as to make little or no accompt of breaking their faith and promise?

10 And surely my strength is decayed, the flower & beauty of my well coloured and smooth ruddy cheekes, is quite & cleane gone, for I haue sowne my bread vpon the ashes, and moisted my drinke with my teares. And shall I for all this become a laughing stock vnto this infidelous generation?

11 It is very true, that I haue bene met withall before thy face, in the day of thy wrath: thou hast laid againe vpon me, the arme of thy vengeance, and am become therewith frushed in peeces. Men haue had me in great estimation and honour, and loe how I am now drest and dealt withall. O vaine presumption, vnto what steepe break-neck hast thou lifted me vp, to make me leape such a leape? Alas, what did I finde in my selfe, why I should conceiue in mine heart such an opinion of my selfe?

12 As we see the shadow of the body by little and little decrease, when as the sunne is risen aboue the same, and reduceth it, as it were vnto

184 *A medita.vpon the psalm.*

a small point , euen so all so soone O Lord , as thine anger is vpon me, my life, my goods, and my greatnesse , is by little and little dispersed, and come to nothing, in such sort, as that loe, I am like vnto the grasse that is tedded abroade without grace and colour, which men cock vp to giue vnto the cattle to feed on, and like vnto a great many goodly sweete smelling flowers, bound vp in a bottle amongst a sort of thistles.

13 But do I for all this lose my hope? No, no, my God: for thy power is infinite, and lasteth for euer, and thy mercie immeasurable, which will spred it selfe ouer all such as shall trust in thee. One age shall passe after another, but the remembrance of thy goodnesse shall neuer haue end: one generation shall succeed another, but it shall be alwaies for the setting forth of thy praise and good dealing.

14 Thou wilt one day, my God, awaken, to haue mercie vpon *Sion*, for the time of mercie draweth neare. And loe, I see it euen at hand . The foulds and riuers powre not out so much cleare water into the deepe sea,

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as thy goodnesse will spread abroad thy fauour and grace vpon the face of this earth. Open your hearts, yee people, open your hearts, I say, for the liberall hand of my God, will fill them with an holy zeale, which will make thee farre purer and cleaner then the gold in the fining pot.

15 Now the house of *Sion*, O Lord, is the refuge which all thy seruants looke for, it is it which they so greatly loue, and which they so earnestly desire; it is it where they looke to finde mercy; it is the temple, O Lord, which thou wilt destroy in three daies, and raise it vp againe in other three, that it may be the house of euerlasting life, the seat of saluation, the treasure of grace, and temple of eternitie.

16 Then shall all the nations, my God, be afraide, and all the kings of the earth tremble at the brightnesse of thy glorie. What corner of the world shall be so secret, where the noise of thy blessed comming shall not sound and be heard? where shall that people be so farre from the sunne, so confined and limited in darknesse, as will not vnseele their eyes to behold the cleare

186 *A medita. vpon the psalm.*

burning brightnesse of saluation, which will shine vpon them? Yea heauen it selfe shall encrease his flames, to giue light vnto this thine entrance into the world, and the kings shall run from all places to do homage vnto the king of kings, vnto the gouernor both of heauen and earth.

17 For he hath set vp and aduanced his kingly throne vpon *Sion*, in great & costly array: there shall he be seene wholly encompassed with glory, darkning the Sunne and Moone with the brightnesse of his face.

18 But why hast thou, O Lord, so highly exalted the throne of thy glory? hast thou done it, because thou wouldest not vouchsafe to heare the praier of thy faithfull seruants? And because thou wouldest make no reckoning of the whole world, which in deed is nothing, in respect of thy greatnesse? Alas no my God. Thou hast lifted vp thy self vpon an eminent place, that all the inhabitants of the earth might see & acknowledge thee, and so run vnto thy grace and mercy: for thou shouldest be alwaies ready to come at the humble summons of thy seruants, & neuer

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*of Davids repentance.* 187

disdaine their pittifull petitions. And behold them also standing as miserable offenders, condemned vnto bolts & shackles, looking for the comming of some king, that should set them free at the entrance into his kingdome. Euen so, o' Lord, deliuer thou them who haue giuen themselues vp into the bondage of sinne, and with the onely twinke of thine eye, the mainacles shall fall from their wristles.

19 Then shall they be all heard to sing a glorious song vnto the victorious king, their voices shall be heard throughout al the corners of the earth, and the remembrance of thy singular bountie and infinite mercy, shall be engraued within the memory of men, and so passe from age to age, euen vnto the last posteritie. The earth shall then be consumed, all the waters dried vp, the ayre vanished, and the heauens haue an end, which shall as yet sing the glory of the eternall God.

20 The eternall God, who hath vouchsafed merely and ioyfully, to cast downe his eyes from the highest heauens, into the very deepest place of

188 *A medita. upon the psalm.*

the bowels of the earth , for the acknowledging of the torments of the miserable detained captiues in hell, & heard their groanes , is himselfe suddenly runne thither , to vnbinde and set at libertie his poore captiue prisoners , and all their posteritie , where death with the weapons of sinne , had overcome them , and confined them, in his most darke prisons. But the God of life hath overcome death, and hath freed and cleared them quite from thence.

21 To the end, O Lord, that they might set forth thy praise in *Sion*, and preach thy louing kindnesse in *Ierusalem*. And although euery one of them had an hundreth mouthes , and their voices as lowd as thy thunder , yet should they neuer be able to attaine and reach vnto the greatnesse of thy glory . All the parts of the world conspire not, nor ioyne not themselves together, saue onely to represent in their motions, a part of thine infinite power and goodnesse : howbeit, they neuer looke to come neere thereunto ; for they are more then bottomlesse depths , which haue neither bottom

nor

nor yet brinke, and therefore they must  
only behold them a farre of.

22 And therefore I most humbly  
beseech thee my God, to be contented  
that thy people assemble and reunire  
themselves both in bodies and minds,  
deuourly to offer vp vnto thee that  
holy will which they haue to honour  
thee, for the effect can in no wise other  
wise be able to come neare that which  
thou deseruest. Accept therefore, O  
Lord, the humble submission of the  
kings of the earth, which come before  
thee to yeeld vnto thee their homage  
and seruice due vnto thee, as vnto  
their soueraigne & chiefe Lord. They  
shall cast their scepters vnto the earth,  
and their crownes at their feete, and  
present for a sacrifice vnto thy maie-  
sty their humble praiers, and innocent  
consciencs. And I will be the first my  
God, which will cast downe my selfe  
before thee, to worship and serue thee  
with all mine heart, to thee alone will  
I consecrate my spirit. Quicken it  
therefore, O Lord, that being puri-  
fied by the holy zeale of thy loue,  
it may receiue in it selfe, as it were in  
a cleare looking Glasse, the image of



100 *A medita. vpon the psalm.*

thine incomprehensible excellency & perfection, & feele in it self the reflexion of thy sincere amitie, as wel as thine infinite goodnesse, accompanied with the number of thine elect, to be an inheritor with them in euerlasting life.

23 Now I haue already felt, my good God, that thou hast enlightened my soule with thy grace, and haue presented the fauour which thou wouldest shew vnto all the children of the earth. Heretofore hath my spirit a far of, take a note, how thou proceedest for the deliuerance of the world, but it hath beene afraid to die before such time as thou wert come: and that is because thou hast heard it call vpon thee, saying, *Tell me, O Lord, how long the course of mine age shall be, and when thou wilt end my dayes.*

24 Go not about, O Lord, to cut of the thred of my life at the first or second winding vp of the spindle, neither stay it ouer short in the midst of the course. Attend, my God, vntill the time be come, when thou must set open the treasure of thy graces, to make an entrance for men vnto the largenesse of saluation: or if thou hast

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at least appointed mine end, and that my life cannot stretch so farre, yet remember my posteritie, and let him be borne of my race that must sanctifie the world by his comming.

25 I right well know, O Lord, that at the first, thou madest heauen and earth, and whatsoeuer excellent thing we see here in this world, to be the worke of thine owne hands.

26 But all this shall come to an end, euen as an old worne garment; a man shall enquire what is become of it, and there shalbe no mention made thereof at all. It was made, and it shall be vnmade; it had a beginning, & it must haue an end. But thou alone, O Lord, which hast beene from all eternitie, shalt be alwaies one and the same. For age, & time which consume all things, serue for none other purpose, but to confirme thine euerlastingnesse, and to set forth thy Deitie, & men seeme to remaine heere vpon the earth for none other cause, but to behold round about them, thine incomprehensible greatness, on the one side, and their infirmitie, on the other side.

27 A man changeth not his shirt

192 *Amedita. vpon the psalm.*

so often, but the earth oftner chan-  
geth her inhabitants : one putteth  
forth another, and all is renued euen  
in a moment. But thou, my God, art  
euen the same at this day, that thou  
wast at the beginning. Euery prouince  
of the earth hath a great catalogue of  
kings, who haue there commaunded,  
one successiuelly after another, but the  
heauens and the earth, continually  
sing vnto vs, that thou hast alwaies  
beene alone, euer like vnto thy selfe,  
and that neither the time past, ne yet  
the time to come, can any wayes alter  
nor change thee.

28 Now, my Lord, although we  
must depart from hence, yet do I not  
doubt, but that I shall one day taste of  
that sweet fruite, which shall heale this  
contagious disease of ours, which our  
fathers transferred ouer vnto vs, ha-  
uing eaten the fruite of death and  
of sinne. For our children shall come  
after vs, and therefore, O Lord, shew  
vs this fauour, as to continue our po-  
steritie from age to age, vntill such  
time as we altogether shall appeare  
before thy face, not to receiue sharpe  
and seuerer iudgement, but to enter by  
the

*of Dauids repentance.* 193

the merite and intercession of thy  
deare beloued sonne, into the inheri-  
tance of the eternall blessednesse,  
which shall be purchased for all thy  
faithfull, by the adoption of thy sonne  
in the house of thy seruant *Dauid*.

*From the depth of depths.*

Psalm. 129.

**F**rom the depth of  
depths haue I cryed  
vnto thee, my God,  
being lost and buried  
in the most fearefull  
caues of the earth, I  
haue called vpon thy name, hearken  
vnto my voice, and heare my praier.  
For, all hope of succour is taken from  
me, and I see nothing about me but  
horror and trembling, and yet haue I  
not bene discouraged, and do waite  
for at thy hands, that which thou hast  
promised to all such as shall liue in the  
feare of thy name, and in the obedi-  
ence of thy commaundements.

Giue thou therefore, O Lord, a

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194 *Amedita. vpon the psalm.*

faurable eare vnto mine hea-  
 praier. If my sinne stand between  
 thee and me, to whet thee against  
 mine iniquitie, and to make thee con-  
 trarie vnto the praier which I make  
 vnto thee, beate back the same with  
 the looke of thy mercifull eye, or  
 O Lord, shut vp for a time, the eyes  
 thy iustice, vntill such time as the ear  
 of thy louing kindnesse hath receiued  
 my confession, and the humble request  
 which I make vnto thee for grace. For  
 I come not before thee, to bragge of  
 mine owne iustification, but of thy  
 great louing kindnesse and benigni-  
 ty.

3 If thou shouldest keepe a register  
 of our sinnes, and we come to appeare  
 before thee, who were able, O  
 God, to abide thy seuerer iudgement.  
 For, what day of life is there that hath  
 not deserued a world of torment.  
 Thou mightest draw out, O Lord,  
 the paines of hell, and yet the greater  
 part of my sins should go unpunished.

4 But although we haue mightily  
 offended, yet for all that thou cease  
 not to receiue any sinner that commeth  
 vnto thee with confessiō of the mouth  
 and contrition of the heart. He hath

*of Davids repentance. 195*

sooner looked towards thy mercy, but  
that he feeleth it working in him, and  
breaketh & destroiethe the sinne which  
freeth his heart with feare & horror.  
And the punishment which hangeth  
ouer his head, recoyleth farre away  
from him, and caryeth with it, this mi-  
serable carefulnesse, which tormēteth  
the consciences defiled with iniquitie.  
And therefore O Lord, haue I not for-  
saken thy lawes, but haue alwaies wai-  
ted to see when it would please thee to  
graunt me fauour and grace: for the  
vnwise man that despaireth by reason  
of his sinne, and giueth ouer his soule  
as condemned, is like vnto the abho-  
minable vsurer, who hauing susteined  
some losse in his goods, by and by be-  
reaueth himselfe of his life also.

¶ My soule hath not done so, my  
God: for although she hath felt thine  
hand lying most heauily vpon me, ex-  
ecuting part of the punishment which  
my sinnes haue deserued, yet hath she  
alwaies conserued in her selfe that  
sound hope which she hath had in thy  
promises. Euen as the blowes light  
vpon my backe, I crie out and say  
vnto thee, O Lord my God, thy

196 *A medita. vpon the psalm.*

will be done, and giue me as great strength as thou layest affliction on me. Measure my punishment by my strength, and as my torment encreaseth, euen so augment my courage, and so hast thou done, O Lord.

6 Let Israell therefore looke vp and trust in his God, euen from the day breake vnto the shutting in of the euening, & looke for none other helpe but from him. For, his helpe is ready & sure for him that calleth vpon him with a sincere conscience, and a pure will. And although the miserie hath bene neuer so great and extreame, yet so soone as the Lord hath vnderstood the crie of his seruants, they haue all so soone felt also their deliuerance.

7 For he most bountifully powred out his mercy, and is infinitely helpfull to all those that come vnto him. Insomuch, as that his goodnesse purteth out as it were the sorrow which we haue for our sinnes, & maketh vs as it were reioyce in our fall, as being the cause whereby we haue made triall of his louing kindnesse. For, if our sinnes surpasse all measure, his grace  
exco-

*of Davids repentance.* 197

exceedeth all our thoughts. We haue deserued long and hard captiuitie, and loe who it is that freeth vs, and hath brought vs a most sweete libertie. We haue blinded the eyes of our spirit, and loe who commeth to enlighten them.

8 O Israell, thou hast offended the Lord, thou hast scorned his lawes, thou hast made a iest at his commandemes; thou hast forgotten the good turnes which he fauourably hath bestowed vpon thee. He hath drawne thee out of most miserable captiuitie, fed thee with the bread of heauen, made purposely streames flow out of hard rocks to make thee drinke; hath chosen for thy dwelling place, the most delicious garden in the world, made a couenant with thee, given thee his will to keepe, and thou hast consiured against his honour, gone an whoring vnto strange goddes, troden his lawes vnder thy ferte; To be short, thou hast deserued more punishment then there is to be had in hell. And yet notwithstanding he offereth to graunt thee grace, and with the price of his own bloud would redeeme



198 *A medita. vpon the psalm.*  
thee from the bondage of sinne, where  
vnto thou most voluntarily boundest  
thy selfe. Behold him, who hath him-  
selfe paid their ransome that betrayd  
him, who tooke vpon him the punish-  
ment which we deserued, and satisfied  
for our transgressions. With what  
wordes then are we any way able to  
thanke him for all these mercies? O-  
pen my lips therefore my God, my  
Creator and redeemer, that my voice  
may be heard, and mine heart enfla-  
med with a boiling affection, to praise  
and thanke thee, and humble me also  
in the acknowledging of my selfe, to  
the end thou maiest heare me in the  
knowledge of the holy mysterie, by  
which we are reincorporate into thee,  
and renued in thy couenant, that we  
may enter into that blessed fellowship  
of glorie, in which, all they shall tri-  
umph, which shall be partakers of the  
merit of the passion of thy best belo-  
ued sonne, the true and onely Saviour  
of the world.

Lord

*Lord heare my prayer.*

Psalm. 142.



Lord, man in the end is weary of all things: a continuall course bringeth him out of breath, ouermuch staring dimmeth the eies, and a shrill sound deaffeth the eares: but the more my voice cryeth vnto thee, the stronger it is, my courage encreaseth more, and my praier better pleaseth me. And therefore do I begin againe daily to crie vpon thee, Lord heare my praier, giue care vnto my complaint: for in praying to thee my God, consisteth all mine whole comfort. It is my praier, O Lord, which coniureth thy louing kindnesse to purge my sinnes, not by reason of the seueritie of the punishment, but by the meanes of the effect of the grace which thou hast graunted vnto vs, by which thou dost abolish by thy soueraigne and absolute power, the remembrance of our sinnes.

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200 *A meditation vpon the psalm.*

2 And therefore enter not, O Lord, into iudgement with thy seru-  
uant, ne yet leaue him vnto the ri-  
gour of thy lawes: for, no man liuing  
that shall appeare before thee at thy  
iudgement seate, shall be iustified.  
No man shall escape this fearefull con-  
demnation, the punishment where-  
of is not onely cruell, but immortally  
rigorous also. Alas, O Lord, who  
can be saued before thee? It is thou  
that art offended, it is thou that wilt  
accuse vs, It is thou that hast seene  
our iniquities, and wilt attest them,  
and it is thou that shalt iudge vs.  
When the accuser shall be witness,  
and the witness, Iudge, what shall  
become of the offendor? What de-  
fence can he make to iustifie him-  
selfe? O Lord my God, I will not  
carrie vntill this blowe light vpon me,  
I will defend me with thy fauour and  
grace, to oppose it vnto thy Iustice.  
And thy grace is obtained by the ac-  
knowledging and confessing of our  
sinnes, and the humbling and submit-  
ting of our mindes. Loe, I here cast  
downe my selfe prostrate before thee,  
and lay open my sinnes, and therefore

I beseech thee, O Lord, to haue mercy vpon me.

3 My sinnes, my God, the capitall enemy vnto my soule, haue so terrified me, and cast me downe, as that I now lie crawling vpon the ground, daring not once to looke vp vnto heauen. For, so soone as I lift vp mine eyes, I see the light which shineth vpon me, discover on the day a great many of sinnes, which accuse my conscience. And then I feelee forthwith shame take holde on my guiltie face, and to make me cast downe my countenance vnto the ground, a countenance vnworthy to behold the heauens, the maister whereof hath so grieuously offended, too too cowardly a face to cast the eyes thereof vpon such places which haue so many thunder-bolts prepared to roote out the guiltie.

4 My spirit therefore hath led me into darke places, and buried me as a dead man in the crannies of obscuritie. My soule is made very sad in me, and mine hart stirreth it selfe like vnto one walking with his nose lifted vp into the weather, who through his

202 *A medita. vpon the psalm.*

retchlesnesse falleth into the botrome of a well, hauing forthwith thereby beene amazed, is incontinent void of iudgement, falleth out with himselfe, and tormenteth himselfe, vntill such time as being come againe to his wits, he knoweth both the place wherein he is, and vnderstandeth the manner how he fell in: and then beginneth by little and little to get vp againe vnto the top thereof, and yet is scarsslie able to note and marke the place whence he so easily fell.

5 And so hauing called to minde as farre as I possibly could, the memorie of things past, hauing set before me in a deepe meditation, the workes of thine hands, and hauing exactly considered the perfection thereof, yea, and remembring the estate wherein thou hast created vs, and besides, setting before me him, by whome I feele my selfe now, as it were oppressed vnder the destruction of sinne, I cursed in my self the houre wherein my mother conceived me, I abhorred the day which first opened vnto me mine eye lids, whereby I might see heauen and earth, witnesses of mine infirmitie: and

in

*of Dauids repentance.* 203

in the end ; finding nothing in the world, that in this distresse might comfort and helpe me, I at last, addrest my selfe vnto thy most excellent maiestie.

6 I fell on both my knees before thee, I stretched out mine armes and hands vnto thee, and my soule thirsting for thy grace, waited with a great desire for the same, as the chapping ground through heat, looketh for a gracious and sweet showre in the hottest daies of sommer.

7 Make hast therefore vnto me, O my God, for I am already out of breath, for loe mine heart fainteth, and I am at the point to swoond, wilt thou stay vntill I be dead? I am already so, if thou make not hast, for my senses do by little and little faile me, my soule glideth gentlie out of me, leauing my body without moouing, and I am like vnto him, who letting his foore bleede in the water, loseth his life with his bloud, without feeling the occasion or cause of his death.

8 If thou O Lord holdest thy selfe aloofe from me, and turnest thy face

away, I shall become like vnto those that go downe into the bottom of hell, pale death will make my face looke wanne, and my feeling to sleepe: nay a worse thing then this will betide me, my God, for spirituall death will kill my soule, make it horribly a feard, and take from her the acknowledgement of thy singular goodnesse, and the hope of grace which shineth in thy miracles, as a bright shining starre in a darke night.

9 Make me therefore, O Lord, in thy good time, to vnderstand and feele the effect of thy mercy: and when the sunne riseth in the morning vpon the face of the earth, let then thy louing kindnesse rise vpon me, for the enlightening of mine ignorance, and leade me in the way of thy will. But let it not deale with me, O Lord, as the sunne dooth, who at his fall plungeth him selfe into the sea, keeping away his light for a time, from poore wretched and distressed men. But let thy fauour and grace continually assist and defend mee, and neuer depart more from me, then my soule doth from my body: for thy  
mer-

*of Davids repentance.* 205

mercy is farre away more, the soule of my soule, then my soule is the life of my bodie.

10 And therefore let thy mercie neuer forsake me: but let her light direct my footsteps alwayes in thy wayes, and leade me continually in the way which must bring me vnto thee. For, my spirit which hath run it self through the strange queaches of this world, and strayed into the broad and thicke bushes thereof, can neuer find out her tract againe, but rusheth out at all adventures, and loseth both her path, and also her payne, going alwayes back from the abiding place whither she was determined to goe. But, I, my God, do alwayes attend thine ayd, for, it is from aboue that I looke for help.

11 I am a captiue in the hands of the most cruell enemies of my life, and therefore I most humbly beseech thee, o Lord, to make haste to deliuer me: I flye vnto thee for refuge, receiue mee into thy protection: Teach mee what thou wouldest haue me to do, for thou art my God, whome alone I am resolved now to serue. And now away away from me deceitfull pleasure,



206 *A. medita. vpon the psalm.*

which heretofore hast bewitched my poore soule, and poysoned my spirit: thou hast with thy sweet delights fed me, and made me with a little bait of hony to swallow a deadly potion, which running through my members, hath so astonished and mortified me, as that there is no differēce betweene me and a dead man: nay worse then that, for it is not my body that is thus mortified, but it is my soule, wherein cōsisteth the principall matter, both of this present life, and also of the life to come.

12 And therefore thy holy spirit must light vpon me, to rewarme and fetch againe my dying soule, and take it by the hand to quicken, and set it in a safe place, imprinting therein the image of thy righteuousnesse, to serue her as a sauegard against all tentations which besiege her on euery side, and threaten her destruction.

13 Thou shalt come therefore, and at thy comming shalt draw back my soule from tribulation, and in shewing of me mercy, shalt destroy all those that haue coniured against me. And then shall my sorrow haue an end, and theirs shall begin, and the beginning of their sorrow,

row, shall neuer cease: But as the  
streames comming out of the spring  
heads, do still growe larger and lar-  
ger, vntill such time as they enter  
into the deepe Seas, where is ney-  
ther brinke nor bottome, euen so  
shall theyr miserie, day by day en-  
crease, and in the end will heape vp-  
pon them extreame dolour, and infi-  
nite distresse.

14 And so shall all they perish which  
shall vexe my soule: for I, o God, am  
thy faithfull seruant whome thou hast  
remembred, and wilt remember all  
those, who in disdayne of my Lord,  
haue thus shamelesly troubled mee.  
They laughed at my miseries, but now  
behold the season wherein they shall  
bewayle theirs. Thy vengeance begin-  
neth to waxe hoat against them, and a  
man shall see them fall like vnto the  
leaues of trees in the beginning of win-  
ter. O God, what glorie shall I render  
vnto thy name? and at what end shall I  
begin to set forth thy prayse? Shall  
I publish thy goodnesse, in creating  
so many wonderfull works which are  
vnder the Sunne? Thy wisdome in the  
conseruing of them? Shall I preach a-

208 *A medita. vpon the psalm.*

broad thy iustice in the condemnation  
and vengeance of the pride of the An-  
gels, & the disobedience of men? Shall  
I sing forth thy mercy in the redee-  
ming of those who by transgressing thy  
lawes, haue cast them-selues downe  
headlong into the bondage of eternall  
death? vnto what part of thy prayes,  
may the sound & tune of my voyce at-  
taine & reach? Yea, & put the case that  
my voyce were sufficient thus to do,  
where are the eares that are able to re-  
ceiue them? I want all things, o Lord,  
for the taking in hād of this enterprise,  
sauiug courage & will, which being full  
of feruent affection, cry out as much as  
is possible, vnto thee. And therefore I  
humbly beseech thee to ayd their weak  
indeuours, and seeing that the teares  
of my repentance haue washed away  
the filthines of my sinne, wherwith my  
spirit was greatly charged & burdened:  
geue vnto it now the wings of faith &  
hope, that may swiftly carry the same  
into thine armes, to reunite it selfe  
vnto her first originall being, without  
hauiug any other thought, but such as  
may tend to the honor of thy seruice,  
and aduancement of thy glory.

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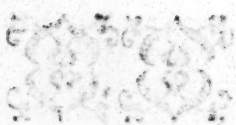
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# A MEDITATION

vpon the seauen Psalmes,  
of the Consolation  
of Dauid.

*The Lord is my light &c.*

PSALME. 26.



After I had layed  
in soake mine  
hart in my tears,  
& sighed a thou-  
sand times with  
sorrowe in the  
reckning vp of  
my sinnes, I thought, O Lord, that I had  
appaied thy wrath, and thereby forth-  
with to haue ended my miseries. But  
alas, as I looke vnto the world, and  
thinke with an innocent life, to con-  
uerse amongst men, I see their enuie  
turned vpon me, and all their purposes  
& drifts directed to do me hurt. So as I

212 *A medita. upon the 7. psalm.*

stand in doubt whether I be reconciled vnto thee or no, and whether thou be satisfied with this my repentance. But in turning mine eyes euery way, I perceiue that this affliction is common to me, and to all honest and good men, by the parts that I see playd them on euery side, and how their constancie is alwayes in danger: and contrarywise, to see how the wicked easily regorge pleasure, and all maner of benefites, makerh me confounded and astonied. For, on the one side, I call to mind that thou art the great and mightie God of Iustice, whose eye seeing all things, knoweth the deepest & secretest corners, and whose almightie hand reacheth vnto the farthest parts of the world. And on the other side, I see those that lift vp their heads against thee, and oppresse thy poore and innocent seruants, prosper in thy sight, and dayly pride vp them-selues in the happy successe of their vngodlynes. I confesse, ô Lord, that I stand like a block, and as one being blindfolded with this sight, am not able to pierce through these thick mists, which thus enuiron the eyes of mine vnderstanding. But

in

*of Davids Consolation.* 213

in the end, ô Father of lights, thou vn-  
seekest mine eye-lids, and enlightning  
me with the beames of thy wisdom, e,  
hast made me vnderstand why thou so  
west them, and deliuering me from the  
payne and care wherein I was, hast fil-  
led me with the assurance of my sal-  
uation, and geuen me a most certaine  
consolation & comfort. So as I do not  
only at this present care for the thre-  
nings of threatners, and disdain their  
insolencie, but being rampard with  
wonderfull constancie, and great cou-  
rage, I offer my selfe vnto the combat,  
and cry with a loud voyce, Come who  
so euer will and dare, for, I now feare  
nothing. For, although God for a while  
exerciseth his faithfull seruants, yet  
forsaketh he them not whē they stand  
in need, but in such sort compasseth  
their aduersitie with their forces, as  
that they become alwayes conquerors  
in this fight. And to say truly, so long  
as I am assured of his mercie, what oc-  
casion can I haue, euer to feare?

2 He hath now taken my life into  
his protection, and couered me all o-  
uer with the wings of his power, who  
can enforce him to set me ashore?



214 *A meditation upon the 7. psalm.*

What shall I need to feare, seeing that all the world feare and dread him which defendeth me? his forces are not the armies of men, but legions of Angels: his ministers are not Princes and Captaines, but thundring, lightning, and stormes: his wrath is not blowes, and hurts, but earthquakes, swallowing vp of Cities, and drowning of whole Countreys. Thou hast alreadie, ô Lord, all these armyes and hosts in thine hand, and art readie to thunder them against the proude boldnesse of the wicked, that haue coniuured the ruine of good men. But because my God thou holdest back for a time the arme of thy diuine vengeance, comfort mee in the meane while with a sure hope, that thou wilt neuer forsake mee: And mee thinketh, that thou sayest continually vnto mee, tarrie a little, for, the time is not yet come which I haue appointed, and in the meane while, trust thou assuredly vnto my promise, and looke whatsoeuer affliction thou shalt endure, be thou assured that I will geue thee strength to ouercome it. My courage, ô Lord, encreaseth,  
when

*of Davids Consolation.* 215

whē as I feele thee thus to second me:  
and this thine exhortatiō emboldneth  
me more vnto patience, then all the  
applause of the people doth him that  
fighteth a combat, whē he is most strōg  
and lusty in his fight. There is nothing  
now that I am afeard of: for, all these  
conspiracies, all these slanderous re-  
ports against mine head & honor, seme  
to me like vnto the foming raging bil-  
lowes of the sea, who roring far off, fu-  
riously breake them-selues against the  
foot of a rock, and scatter them-selues  
abroad at the first stroke, and the blow  
is but a vaine sound, which is the end  
of all these great threats. Certainly,  
the conscience of an innocent man,  
founded and grounded vpo thy grace,  
is more stable & sure, then all the grea-  
test rocks, & cannot be shaken nor mo-  
ued by any iniurious brags.

3 What shall I now feare any more?  
Shall I feare a rout of the wicked,  
that goe about to beset me round,  
and cluster about me, to see if they  
could take me? They geue out some-  
time one signe, sometime another,  
to assay if they can lay hold on me.  
Behold, and see diligently how they

216 *A meditation upon the 7. psalm.*

note and marke me, and how they bend theyr browes, and grind theyr teeth at me: I verely belecue, that the greatest thing which they desire, is to cate me with their teeth, to teare me in pieces, to fill them-selues with my flesh, to gnawe my bones, and to drinke my bloud. O cruell and savage beasts, how can you thus despise your owne flesh, how can you thus abjure all humanitie? Do you think that although you haue forgotten God, that God hath forgotten his seruants? Do you thinke that his seruants are so far from his hand, as yours is farre from iustice?

4 Well go too, yee haue like mad Tygres fomed out vpon me your poison, yee haue cried out, and howled at me, fastned your teeth & clutches vpon me: howbeit, all your blowes slip ouer me, as it were ouer a most cleare chry-stall, they cannot hurt me, mine innocencie is not to be wounded with all that ye can deuise, but are in the end enforced to retire all wearied, and gasping for breath, lying vpon the belly, ye bay, grin & mutine with very anger, but it is without power: and there is

but

*of Davids Consolation.* 217

but one weapon amongst all the rest  
left you, and that is, ~~we~~ will to do ill. But  
neverthelesse, because your voyce is  
abominable before God, and that  
with your threats ye blaspheme him  
vnto his face, he will vtterly roote ye  
out, and throw vpon you the moun-  
taines which your ambition and coue-  
tousnesse haue heaped vp so hye, thin-  
king thereby to scale his Throne, and  
to rob him of his glory.

O Lord, what a spectacle hast thou  
made for mine eyes to behold? nay,  
I am now so assured of thy mercie, so  
comforted by reason of the care which  
I see thou hast of thy faithfull ser-  
uants, as that although I should see  
the greatest armye that possibly could  
be, yet would I not be afeard of it. Let  
there an armye be brought against  
me, composed of all the nations of  
the world, and let there be placed  
in the vaungard on the right hand,  
a battell of Scythians, and on the  
left hand a battell of Ethiopians, and  
in the reregard the East India, and  
America, and all the rest of the world  
in the middest to serue for a battell,  
and adde thereunto whatsoever Arte

218 *A medita. upon the 7. psalm.*  
and skill for the killing of men, was  
uer able to finde out or deuise,  
yet, if my God be my conductor  
leader, I will passe through them  
without any feare. Agayne, if he  
bee angry with the world, and shall  
like him to serue him-selfe with  
hands, to be aduenged of them for  
theyr yngodlynesse, I my selfe will  
cut them all in peeces, not lea-  
uing so much as a tayle of any  
of them.

6 Nay, I do now reioyce when  
I heare saye that the wicked band  
them-selues against mee, and doo as-  
sure my selfe, that it is God which will  
lend me matter wherein to glorie.  
For, be thou, O Lord, onely neede  
mee, blesse my weapons, and mine  
enemies are confounded. But what  
weapons? verely do thou but blowe  
onely vppon this people, and thou  
shalt scatter them all, as a great wind  
drieth the dust too and fro: neuer  
thelesse, O Lord, I beseech thee blowe  
not vppon them the wind and blast of  
thy curse, but carrie a little while  
thou please, to see if thy patience  
will bring them backe to do their duty.

And as for my selfe, although I  
be covered over with their wounds,  
and defamed with their iniurious dea-  
lings, yet had I rather haue them sub-  
iect vnto thy mercie, then vnto thy  
iustice: and desire, if thou thinke it  
good, that their iniustice might rather  
serue to try me withall, then for their  
condemnation.

7 Thou knowest, O Lord, my de-  
sires, thou readeest them in mine hart,  
neither haue I euer called vppon thee  
for vengeance: my yowes coniure no-  
thing but thy mercie, and my thoughts  
are addrest vnto nothing but vnto  
peace. Wouldest thou vnderstand the  
summe of my desires, and the end of  
all my prayers, it is, O Lord, that I  
may passe my dayes in seruing thee  
faithfully, and that thou wouldest  
graunt me thine holie house to dwell  
in, and that all the while that I am  
separated from thee, and a great  
way off from thine heauenly Taber-  
nade, tyed vnto the earth by rea-  
son of the counterpoise of my bo-  
dy, I might vnite and rye all my  
thoughtes vnto thee, and conforme  
and frame my selfe wholly vnto thy

220 *A medita. vpon the 7. psalm.*  
will. O blessed habitation, that is able  
to couer vs from all worldly passi-  
ons, from all the lusts of the flesh  
and to be short, from all the assaults  
of the Deuill. For, there ô Lord, thou  
art present with vs, and comest  
downe from the heauens to keepe  
companie with vs, and fillest vs with  
thy selfe, that we might be voyd of  
sinne, and conuertest our carnall will  
into a liuing and quickning spirit  
that we might effectually feele thy  
maruellous works, comprehend thy  
mercies, and conceiue of thy power  
and almightinesse.

8 Suffer therefore, my God, that  
I being incorporate into thee,  
farre-forth as mine infirmities, as  
thine infinitenesse will permit, I may  
be enlightened with the beames of  
thy wisdom, to the end that mine  
vnderstanding being enlightened, I  
may learne mee to knowe thy will.  
For this is the thread, ô Lord, which  
may assuredly guide me through the  
windings and turnings of the lab-  
rinth of this world, and this is the  
passeport which must bring vs vnto  
that euermore life, which we so  
ceassantly

*of Davids Consolation.* 221

cessantly gape and sigh for. Reueale  
vnto me therefore this thy wilt, and  
lay it vp in my soule, that I may there  
keepe it most dearly, and in the mid-  
dest of thy Church, I may set vp an  
Aulter in my mouth, presenting the  
same dayly vnto thee for an offering,  
vnder the holie vayle of thy most ho-  
lie word.

For, seeing O Lord, thou hast  
morrized mee within thy holie Ta-  
bernacle, shewing me the hoie my-  
steries of thy diuinitie, that in the har-  
dest time of mine aduersitie, thou hast  
gathered, hid, and drawne me vnder  
thine Aulter, and yet not content  
with that, hast made me to enter into  
the holie of holiest; and bottomes of  
thy Sanctuarie, where thou wast wont  
to reueale the greatest secrets of thy  
will, graunt that I may so well con-  
ceiue them, as that I may cause thy  
faithfull seruants faithfully to vnder-  
stand them.

For, sith thou hast aduau-  
ced mee into so eminent and high  
place, as one set vpon an hye rocke,  
to be seene of the whole world, and  
honored aboue all mine enemies,



let the foundation of my faith be  
 firme as any stone, and the grace  
 which thou shalt bestow vpon me  
 be a testimonie of thy righteousness  
 making me worthie and capable of  
 benefits which it shall please thee  
 vouchsafe me.

**II** As for my selfe, O Lord, I  
 take paines reuerentlie to vse the  
 ministerie which thou hast comma  
 nded vnto mee. Thou knowest how  
 haue carried my selfe therein. I ha  
 turned my selfe euery way to reknow  
 ledge that which might best like thee  
 I haue most willingly offred vnto thee  
 calves and sheepe in sacrifice: I ha  
 willingly bathed thine Altar with  
 bloud, but that was too too small an  
 offering for thee. I haue, ô Lord, sacri  
 ficed mine hart, consecrated mine affec  
 tion, vowed my thoughts, and haue  
 pluckt them from the verie bottom  
 of mine heart, I haue offered them  
 thee with my voyce, whereby thou hast  
 vnderstood whatsoeuer my soule  
 desired, which was nothing else but  
 please thee in all mine actions. My cry  
 ing out then hath bene my offering  
 which thou diddest gratiouly accept

open

*of Davids Consolation.* 22

opening the heavens to gather them together, and to receiue them. And therefore, o Lord, I will all the dayes of my life, sing thy prayse, and recite an Hymne of thy glorie.

12 Heare, o mercifull God, my songs, and receiue in good part the voyce which testifieth thy goodnesse, and publisheth thy mercies. Encrease my strength and courage, that I may stayne my cries and spirits to thee. And sith thy mercie is neuer deafe vnto those which sincerely call vpon thee, encline the same to me: for, all sorts of felicities follow her continually. Incline the same, I say, o Lord, for thou hast promised it vnto all those that call vpon thee.

13 How often hast thou heard mine heart, I say mine heart, and not my mouth: for, I speake not vnto thee but with mine heart, which cryeth out, saying vnto thee: O Lord, how haue I sought thee so carefully day and night, both in peace, and in warre, in quietnesse, and in trouble: I haue desired nothing in the world, but to see thy face, I meane not, o Lord, thy diuine face, wherein is

224 *A medita.vpon the 7.pſalm.*

imprinted that fearefull Maieſtie  
which ſhineth as the lightning, which  
no mans eye is able to abide to be-  
hold, but that face at the leaſt, which  
is couered and courtayned with thy  
workes, which, although no man is  
able to ſee but the verie hinder part  
thereof, and that verie hardly alſo,  
yet me thinketh it to be moſt won-  
derfull, and maketh me beſide my  
ſelfe as it were. Sith then, O Lord,  
thou be that increated word which  
hath created al things which doth part  
of thy will, and thy will, a part of thy  
ſelfe, doth it not represent it ſelfe vnto  
me, as thy face, for me to note & marke  
therein ſuch a great number of beau-  
tifull and excellent lineaments of Di-  
uinitie, which ſhine moſt brightly  
in euery part thereof? O Lord, I am  
in loue with this rare beautie, nei-  
ther haue I any other care & thought,  
but that I may enioy this thy pre-  
ſence, which offreth it ſelfe vnto me  
in thy word, as in a looking glaſſe of  
thy Deitie.

14 Seeing then that thou ſeeſt  
mine holie and ſincere loue, deſiring  
me not then of this holie object, which  
ſancti-

sanctifieth and bleſſeth my cogitations  
and thoughts. And although my finnes  
which are moſt ſoule and filthie make  
thee to be diſpleaſed with me, yet I  
moſt humbly beſeech thee, not to be  
angry with me, neither turne thou  
away this thy faire and wonderfull  
ſate from me. For, thou O Lord, art  
angry with none, but with ſuch as glo-  
rie in their finnes, and ſubburnely  
perſiſt in their iniquities. But I, thy  
ſervant, my God, humble my ſelfe be-  
fore thee, and do acknowledge, moſt  
vnworthie ſinner that I am, not once  
to dare appeare in thy preſence, if thy  
louing kindeſſe did not bring me in  
vnto thee. And therefore thou art not  
to reiect me: for, if thou ſhouldeſt,  
thou muſt alſo therewith reiect thy  
mercie whereunto I am coupled, and  
ſo faſt linked, as that as it cannot be  
ſeperated from thee, ſo is it alſo now  
faſt linked vnto my repentance.

15 And therefore thou ſhouldeſt, if  
it might ſo pleaſe thee, dwell and re-  
mayne with me, and ſeeing it hath li-  
ked thee to allow me for thy ſervant,  
and to thruſt me into this combat,  
thou art not to leaue and forſake me

226 *A medita.vpon the 7.pſalm.*

in it, for if thou ſhouldeſt, my deſtruction would turne to thy ſhame, where on the other ſide, my victorie will turne to thy glorie. And therefore, O Lord, I beſeech thee to help me euermore. For, as mine infirmitie ſtriveth commonly againſt me, ſo alſo haue I need to haue continuall help on euery ſide of me. For, if thou keepe thy ſelfe neuer ſo little awhile from me, my ſoule will euen vaniſh away, and ſo will alſo my bodie, if my ſoule be once gone. For thou, O Lord, art farre away more, the ſoule of my ſoule, then my ſoule, is the ſoule of my bodie. I right well knowe that thy Diuine Maieſtie hath a moſt worthy dwelling place in mee, but yet I humbly beſeech thee, diſdaine not to come into it: for, where thou once entreſt, all magnificence aboundeth, and there is alwayes honor ſufficient where thou art. And beſides, O Lord, thou receyueſt no honor by coming to viſit me, but I thy poore ſeruant am honored by thy preſence. Why ſhouldeſt thou leaue the glorious bright Heauens, and bright ſhining Starres, and to come

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come downe heere belowe, to seeke for nothing that can bee sayd to bee honorable? But it is, as I thinke, because thou wouldest haue thine Angelles knowe and vnderstand, that they ought not to pride vp themselves in theyr magnificence, seeing they are thy creatures, and that thou canst make the most vile enhabitant on the earth, as honorable as any one of them. This is it why thou comdest downe from the heauen of heauens, to haue mercie vppon vs, and hauing the like feeling of our miseries, thou comdest to reestablish vs in our auncient perfection. And because that wee, as much as in vs lyeth, haue defaced the image of the Deitie, which thou haddest imprinted in vs, thou comdest to recharge and recouer the liniments of our first nature halfe defaced. It is thou then, who as thou wast our Creator, so also wilt be our Redeemer, and, as thou hast beene our Father, so also wilt be our protector and defender. And it is thou, O Lord, who, although the whole world hath reiected vs, yett hast stretched out thine armes, and

228 *A medita. upon the 7. psalm.*

gathered vs together vnder the wing  
of thy louing kindnesse.

16. And so is it most meet, for I  
knowe not whither else to goe. My  
Father and my Mother haue forsa-  
ken mee, I meane, the Father that  
begot mee, and my Mother that ten-  
derly nursed me, and brought me vp,  
and abhorre mee, when as they sawe  
mee set my whole hart vpon thee, and  
leaued the vanities of this world. They  
neuer looked on me, but with griefe,  
and held me but for a castaway. My  
brethrens making much of me, turned  
into disdaine: the kinde and sweet a-  
mie of my sisters chaunged into con-  
tempt, and the gracious meetings of  
my dearest friends, were turned into  
mockerie. Whither then must I flye?  
If my dearest friends entreare me af-  
ter this sort, what will mine enemies  
doo vnto me, whose mouthes are full  
of gall, and their tongues full of dead-  
ly poyson, whose ordinarie actions  
and exercises are nothing else but  
doing of wrong, and speaking con-  
tumeliously? But even then, when  
I am most geuen ouer, then art thou  
nearest vnto me, embrasest me most  
fauourably,

fauourably, and powrest vpon my head  
the treasures of thy mercie, most  
largely.

17 Now, seeing it hath pleased thee,  
thus to enlarge thy grace towards me,  
that I might be conserued, teach me,  
I beseech thee, how I may serue thee:  
Learne me what thy law is, and how I  
must direct my steps, that I may con-  
tinually walke a right in that narrow  
and thornie path, which must conduct  
me vnto the port of saluation. For, it  
is long since, O Lord, that I left  
that broad and easie way, sowed with  
the pleasures of this world, and which  
bringerh all those that follow the same,  
vnto destruction & damnation. Shew  
me therefore, my God, thy way, for vn-  
der such a guide, I can neuer stray,  
shew it me, O Lord, I say, for if I go ne-  
uer so little out of it, I am vnterly vn-  
done, mine enemies lie in waite to  
surprise me, and to make me subiect,  
to dishonour me, and so consequently,  
thy selfe, O Lord, because they know  
that I serue thee faithfully.

18 Deliuer me not therefore into  
their hands, that they may deale with  
me according to their hearts desire.



230 *A medita. vpon the 7. psalm.*

For then were mine honour at an end.  
They haue already made strong their  
part, suggested a thousand accusati-  
ons, and framed a world of witnessles,  
but their leasings haue returned vpon  
their owne heads, and borne witness  
against themselves, for lying cannot  
be hid, she is full of crackes on every  
side, & truth pierceth it on euery part.  
For she is made of many odde peeces,  
which fall away one from another, as  
soone as they are touched, and in op-  
posing her selfe vnto innocencie, she  
melteith away as snowe against the  
Sunne.

19 But although they had me euen  
as themselves would wish, oppressed  
with slaunders, quelled vnder the bur-  
then of their iniuries, yet would I not  
for all that be discouraged. I haue not,  
O Lord, put my trust in the benefites  
and honours of this world, for that is  
almost alwaies the portion of the wic-  
ked, and are as it were, the rewards  
of their vnfaithfulnesse, dissimulati-  
ons, and wicked dealings: this is the  
marchandise which most commonly  
is not bought but with this money.  
My hope, O Lord, is altogether in  
thee,

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thee, the world is not capable to be able to containe it, the fruite of my labours groweth not in the land of the dying, but that which I looke to gather together, O Lord, is in the land of the liuing, there it is that I hope to see my felicitie, nay rather thine, my God. Others looke for the fruite after the budding and blooming time, but I O Lord, looke for it, after the fall of the leafe. For, after the leafe of the body shalbe fallen, I hope and trust that my soule shall bud in new fruit, & be clothed againe with the euerlasting verdure of immortalitie for ever.

20 And therefore, my soule, haue patience, and carry thy selfe man-like, redouble thy courage valiantly, and attend vntill my God commeth vnto thee. Be not astonied or affeard, to see the prosperitie of the wicked, neither be thou amazed to see them oppresse the godly, but stand to it to the end. And when thou seest O Lord, that I am not of my self strong inough, assist me, and lend me thy shoulders, for feare the afflictions of the wicked cause mee to depart from my stand

222 *A meditation upon the 7. psalm.*

where thou hast placed me, second my  
feruentnesse and zeale, that hauing  
courageously fought at the place  
where mine enemies assaulted me, I  
may be found at the gate when thou  
openest it, to enter with thee in tri-  
umph, sitting at thy feet, when as thou  
shalt iudge both the quick & the dead.  
Then shall we see what a great change  
there is betweene our life and theirs,  
and what payment carrieth for them:  
they haue had their felicitie in this  
world, therefore then shall it be said  
vnto them; Stand aside (for yee owe  
the rest, and consider that yee shall  
render an accompt of those benefits  
which were giuen you to keepe, and  
be amerced for your abusing of them.  
Your habitation is prepared for you as  
you deserue, depart into euermlasting  
paines and torments: yee haue beene  
many times told of the rigour there-  
of, yet haue you not so much as a very  
little turned away from your cursed  
liues, & therefore shall ye now feele it,  
seeing you would not as then any while  
feare it. And as for those, O Lord, which  
haue bene patient for thy names sake,  
and suffered for thine honor, the rage  
of

*of Davids Consolation.* 237

of the wicked, thou shalt say vnto the;  
Come yee blessed children of my fa-  
ther, enter into the Tabernacle of glo-  
rie, that yee may iudge with him both  
the quick and the dead. Comfort thy  
selfe now therefore my soule, with this  
expectation and hope & trust in God,  
euen in the almightie and most mer-  
ciful God, who neuer forsooke the iust  
in aduersitie, nor stopped his eare a-  
gainst the oppressed innocent.

*I will at all times blesse the  
Lord, &c.*

**Psalm. 34.**



Blessed be thy  
name, O Lord,  
which hast com-  
forted me in  
misery, & bles-  
sed be he for-  
euer, that hath  
holpen me in  
mine affliction. All things haue their  
time, and all mens actions are distri-  
buted by times and seasons, change  
strength for rest, and rest, for the re-  
ward

234 *A medita. vpon the 7. psalm.*

freshing of the ordinary labour of the  
 living: neither can any thing con-  
 nue without rest in any occupation  
 and trade. Neuertheless, herein this  
 rule faileth, that is, I do blesse, and for  
 euer will blesse, thy name, O Lord: at  
 the sunne rising, I wil praise thy name,  
 and at his going downe, I will praise  
 the same, at that, will I begin both  
 moneths and yeares, and at that also  
 will I end them. O eternitie, I haue  
 no feeling of thee in this world, but  
 in this my will, to praise and glotifie  
 my God for euer. My body melteth  
 away with age, and my forces va-  
 nish and decay, but my soule which  
 stoutly standeth against humaine cor-  
 ruption, dooth not onely continue,  
 but also dayly encreaseth in this holy  
 affection. For if I thinke to take my  
 rest, mine heart stirreth my thought.  
 And if I thinke to stop my mouth, my  
 soule is ready to breake out betweene  
 my lippes, and forceably frameth my  
 voice to set forth the glorie and  
 praise of my God. My soule, who  
 maketh thee so eager to praise thy  
 God? Thou knowest right well, and  
 I also see it very well, that thou hast  
 had

*of Dauid's Consolation.* 235

had thy being from him, and lookest  
by him to be glorified: what vsurie  
makest thou with him? Thou giuest  
vnto him a parcell of his praises, and  
by this meanes thou lookest that he  
should associate thee with the riches  
of his glory. For from him alone, thou  
must hope to haue some honor. The  
heavens shall passe, and weare away  
like an old garment, and be changed  
as men change a coutering. But God  
shall continue still triumphing over  
the destruction of the world. The  
peaceable and meeke people shall sit  
by him, and heare the triumphant  
hymnes which shall be song in his  
victorie and conquests, and all, full  
of melodic and reioicing, shall ioine  
their voices vnto the trumpets of the  
angels.

2 Let vs begin therefore betime,  
to learne to sing the praises of his glo-  
rie, magnifie him, and exalt his name,  
as high as our voices will serue vs, let  
vs straine out our cries, to the end they  
may ascend as high, at the least, as we  
are able to see, so as the ayre being  
filled with our songs, it may cary them  
vpon the wings of the winds vnto the

236 *A medita. vpon the 7. psalm.*  
vntermost parts of the earth, to the end  
that euery one may be awakened with  
the sound of our notes, and reioyce in  
hearing the name of the Lord of hea-  
uen and earth, thus sounded out, who  
is the most faithfull and most assured  
helper of all those which call vpon  
him.

3 I haue sought after him, and he  
forthwith hath vnderstood me. I knew  
not my selfe whither to go, and after I  
had turned mine eyes on euery side,  
and being forsaken of the world, could  
see nothing which was able to helpe  
me, I returned into my selfe, and piti-  
fully beheld my selfe, bewailing my ca-  
lamitie: and all at once, he gaue me  
courage and strength, & making mine  
heart to leape out of the gulf of hea-  
uiness and tribulation, which had  
swallowed me vp, said vnto me, trust  
in me, for loe here I am. Then cried I  
out and said, O Lord, where art thou,  
make hast to helpe me quickly. And I  
had no sooner spoken, but that his spi-  
rit descended into me, and as a strong  
and mighty winde driueth the cloudes  
before it, euen so did it drive from  
round about me, all manner of griefes  
and

and afflictions.

4 Come therefore and runne vnto him: come then, for the way is easie and open on euery side, he sheweth himself in all places, and in what place soeuer we are, he calleth vs vnto him. He is so afeard of vs, that we would go astray, as that he cometh downe from heauen to carry a lampe before vs, to giue light vnto our feet, he is also the father of lights, which more cleerly and purely lighteth our soules then our bodies. For the light which lighteth our eyes, is to cause vs to see that which we are either to follow or to eschew, but this light of all goodnesse and bountie, enlighteneth our soules, and of it selfe, putteth farre from vs, and driueth away whatsoeuer may hurt and offend vs. Come therefore, and draw neere therevnto, for so long as it shineth vpon vs, you shall be sure to go vpright, and nothing shall be able to do you hurt, your strength shall renew in you, and nothing shall confound you: for if your finnes shall appeare, it shal disperse them, and if your enemies come thither it will send them back and ouerthrow them.



238 *A medita. vpon the 7. psalm.*

5 Will you see a most excellent prooffe of his aide and singular mercy? Behold then this poore and miserable carcase, who is held to be an especial vnhappy man, yea such a one as is thought to be a man without all hope of recouerie, the onely comfort of all miseries, who hath but a very little cried out vnto God, and he forthwith heard him, and deliuered him out of the misery wherein he was, he hath brought him to the port, and fetted him in a place of safety.

6 He sendeth his angels to helpe his seruants, who compasse them about as a most sure garde, and will not suffer them to stirre a foote from them, before such time as they haue rid them out of danger. For, as he himselfe is great, so hath he also mighty & strong ministers, and although he of himselfe is able to do all things, and yet notwithstanding all his greatnesse, he executeth his will, by his creatures, gouerning the lesser by the meaner, the meaner, by the higher, and the higher by himselfe.

7 Taste thou and consider a little, how kinde and fauourable his good-

nesse

nesse and mercy is, and how blessed he is that putteth his trust in him. The Swallow is, very carefull of her yong ones, and yet she oftentimes leaueth the ro cry by reason of hunger, & sometimes she giueth them the sower with the sweet, but our God commerh at the first call, nay, at the first signe we make, yea at our first wish, & so soone as he seerh vs. thirst for his helpe, he putteth his most sweet & delicate dugs and breasts of his bounty, vnto our mouthes, & streameth the sweet milke of his grace into our lips, which stan- cheth & cooleth the thirstinesse of our infirmity, & quenched the heat which our sin, as foule & filthy yleers & sores, haue engendred in our consciences.

8 And therefore, seeing he is so good & gracious vnto vs, and denieth vs nothing that we aske, looke somewhat vnto your selues I beseech you, I speake vnto you, vpon whom he hath bestowed so many benefits, whom he hath sanctified with his holy blessings, and whome he hath set a part to be his elect, and partakers of his loue. And beware yee offend him not with your vnthankfulnesse, & thereby make you

240 *A meditation upon the 7. psalm.*

unworthie of his benefites, through distrust and incredulitie of his benefice. For, they that feare him want nothing, in fearing him; they trust in him, and they feare him with a feare that proceedeth of loue, not with a feare that he will do them some ill, but with a feare, not to offend him, but rather with a fatherly reuerence, who is farre readier to do vs good, then we are carefull to demand of him. For, he knoweth of himselfe what is most necessary for vs, and preuenteth forth with our desires, if they be agreeable vnto his will, and enricheth vs when we are most poore, and maketh vs valiant when we are most weake.

9 And contrariwise, the richmen of the world, whose goods he hath not blessed, they I say, are not worthy of their riches, but starue with their abundance, their goods melt into povertie, their great magnificences vanish away into smoake, and become like vnto a streame, whose spring-head is dammed vp, his bed becommeth parched with drinesse, the skirts of his garments lose their beaurty, and his trees which he hath planted on a row,

with-

*of Davids Consolation. 241*

wither, and drie vp . But such as haue recourse vnto God , and forsake him not , and referre all vnto his honour, shall neuer want any good thing , because the spring head of all goodnesse which is the loue of God, floweth ouer their soules , and spreddeth it selfe throughout all the parts of their bodies.

10 Now, sith that you see , that the feare of the Lord bringeth so great profit, and that his feare is it, which reconcileth vs vnto him, his conciliation getteth vs grace , enlargeth our felicity; come ye vnto me, that I may learne yee how yee shall feare him as a most good & merciful father, who neuer denieth mercy vnto him which acknowledgeth his sinnes, and giueth himselfe to walke in the way of well doing.

11 Desire ye to please him , and by that meanes to liue in his grace, that is to say, to liue blessedly, and passe your dayes with a quiet minde, and abundance of whatsoeuer is necessary for this life, and yet to go forward on the way of this immortall life , which attendeth vs after we shall be departed from hence. To be short ; desire ye his

242 *A medita. vpon the 7. psalm.*  
blessing, that is to say, firme and assured prosperitie, which engendreth in you spirituall reioycing, which laiceth your heart continually open to breath out his honor, & contentedly to vse the benefits which he lendeth vnto you here in this world? I will deliuer vnto you in few words, how yee may attaine vnto this meanes. For I know wherewith he is pleased, and what actions of ours they are, that are agreeable vnto his liking.

12 The first thing that ye shall do this; Keepe your tongue that it speake nothing to the dishonor of God, nor utter any bitter & angry talke. Mark what a small and little thin member this is & yet it is the sterne of our life, which turneth and windeth our spirit which way soeuer it pleaseth. For when it is once filled with corrupt & filthy speech it carrieth the passions of our heart from whence they are conceived, euen into the bottom of our vnderstanding and in such sort watereth them, as that they are like vnto an earthen pot ouer much soaked in water, & so loseth thereby the forme and shape of the reason which God had breathed into it. See

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not that one sparke of fire setteth an whole house on a burning flame? Euen so the tongue, as the baite of sinne, giueth it an entrance into vs, bringeth it deadly in, & setting by that means our soules on fire, wasteth and consumeth whatsoeuer good thing is within vs. Let vs then commaund our lips to receiue nothing but the bare and simple truth, and banish lying & deceit for euer from them. For, if we keepe in fast shut, the wicked thoughts which may arise in our hearts, without giuing the vent, they will in the end choke themselves, euen as fire that hath no ayre.

13 And therefore, let vs first of all, put all lying & deceit farre away from vs, for the true praise which God looketh for at our hands, is, that we should imitate him as much as our nature will permit. Now, he is the God of truth and of iustice, who can neither loue nor make much of vs, so long as lying which is contrary to him, shall dwell in vs. Secondarily, we must estrange our selues from all sin whatsoeuer: for, to eschue ill, is the beginning to do well: and alwaies provided, that if God findeth vs void of wicked intents,

244 *A medita. vpon the 7. psalm.*

he will fill vs with good ones, and teach vs that which we ought to wish and procure, and the thing which we ought principallest to desire, he teacheth vs. And that is peace, which he would haue vs desire with all our hearts. First, peace with him, which is the storehouse of all goodnesse, which we can neuer haue, except we yeeld him that obedience which we owe him. And then, peace amongst our selues, without the which we can neuer haue his. For, he hath commanded vs to loue our neighbours as our selues, so as, if instead of this, we breath out nothing but bloud & spoiles, what peace would we haue with him, whose lawes and commaundements we infringe and breake? And withall, that warre is no better then the blossome of iniustice, which is, abhominable before God.

14 His eye, which is this well framed and louing eye, beholdeth none but the iust and righteous: his light, enlighteneth none but them, neither are his miracles shewed but in fauour of them, and his eares are not open but vnto their praiers: and we may properly say, that his iustice is on his

side,

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side, that examineth the life of those which offer themselues vnto him, and to him recommendeth their prayers which are of an vpright heart.

15 And as for those that take pleasure in ill dooing, he looketh vpon them indeed, but it is with a furious burning eye, whose beames are like the arrowes of paines and miserie, wherewith he woundeth their soules, filling them with feare and astonishment, besides a thousand other miseries, which he laieth on them, as earnest of torments which attend them. He dreameth not of them otherwise then of the rooting out of their memorie from the face of the earth, and by iustice to wash the arrowes of their pollution, which are left: for he sufficiently knoweth their impenitent hearts, which haue insolently neglected his holy mercy.

16 Now, the righteous haue not so done, for they haue in good time returned vnto God, and calling vpon his clemencie, haue in the end obtained it, they reioyced therein, and it remained with them, as it were their portion, he hath deliuered them out.



246 *A medita.vpon the 7.psalme.*  
of all their troubles wherein they  
were plunged, and receiued them vn-  
der his grace, as vnder a brasen wall,  
so as no violent mischiefe what so-  
euer, can be able to make them false  
hearted.

17 Vndoubtedly, God is maruelous  
good & fauourable, thou mightest say,  
that he is alwaies fauourable vnto the  
afflicted which call vpon him, and for-  
saketh him not day nor night . For no  
sooner hath our griefe & sorrow hum-  
bled vs, and made vs know what need  
we haue of him, but that he is by and  
by ready at hand to saue vs.

18 In very deed the righteous are  
afflicted with strange calamities, and a  
man might properly say, that they are  
the very subiect and matter of misfe-  
ries to worke on , there are so many  
mischiefes come tumbling in, one in  
another's necke, to oppresse them. But  
this is not to any other end, saue to  
make the mercy of God shine more  
gloriously in them . For the greater  
that the tribulation is , the more doth  
the pittie and compassion shine in the  
preseruing of them.

19 For he keepeth euen the very  
least

*of Davids Consolation.* 247

least bone they haue, nay there shall not one haire of their heads fall, nor be pluckt in sunder, but by his expresse will, neither should that euer once come to passe, but for their onely good and benefit. And yet more then that, for he hath all their goods, and al their trade & traffick in his protection, and when it pleaseth him, he will multiply their store, cause his blessings flourish in their houses, and make their riches and possessions encrease, according to their owne hearts desire.

20 But contrariwise, the liues of the wicked shall be most miserable. And although for the prouing and inuiring of them to turne vnto him, he lend vnto them the goöds and commodities of this life, yet shall their deaths be most lamentable, yea such a death as shall deliuer them vnto eternall torments, and plunge them in the bottomlesse depths of inextinguishable fiers, there to be deuoured, and neuer consumed, and there continually languishing, without euer dying. This shall be the end of the wicked, and of those that make warre against the iust.

248 *A medita. vpon the 7. psalm.*

21 And in the meane while, thy poore seruants, whome thou hast so dearly redeemed from the hands of death and of sinne, shal enioy the blessed saluation, which thou hast purchased for them, and holding death and sinne enchained vnder their feete, within the chaines of thy mercy, will trust in thee so long as they shall be in this exile of the world, and after they shall haue departed hence, shall enioy that euerlasting blessednesse which thou hast promised them, beholding in thy face, this fountaine of brightnesse, bountie, and beauty, wherewith thou framedst heauen and earth, and all in them contained.

*Grudge not to see, &c.*

Psalm. 37.

I



Seeing that the prouidence of God, president of the gouernement of the world, is to reward euery man accor-

*of Davids Consolation.* 249

according to his desert, I am sometimes  
astonied to see, how those men who  
bend their whole study to do ill, receiue  
so many fauours in this life, & exceed  
and abound in so many sorts of bene-  
fits. But as mine heart began to breath  
out despightful words, and to be angry  
within it selfe, me thought I felt the  
spirit of God comming to me to touch  
me, and very gently pulling me by the  
eare, said vnto me; Alas gentle poore  
wretch, thou vndoest thy selfe with wa-  
ding to farre in this so deepe and dan-  
gerous discourse: comfort thy selfe in  
me, and enuy not the prosperity of the  
wicked, neither be thou iealous ouer  
those that worke iniquity.

2 For, that which thou takest to be  
their chiefeft felicity, is but a very sha-  
dow, a false & counterfet image, which  
will lose it self whē it is between their  
hands, and flie away from them when  
as they thinke to haue it most sure. As  
grasse which hath bin cut downe with  
the sicke, withereth in a moment, euen  
so in a moment, shall the magnificēce  
of the wicked lose that glorious shew,  
& wax pale & wan, as if they were rai-  
ned. The herbs & flowers in the gardē

250 *A medita. upon the 7. psalm.*  
are not so quickly withered, as thou shalt see the ritches of the wicked decay and come to naught: hast thou not considered the Emerocall, a very beautifull flower truly for one day, which in the morning hath a fresh ruddy colour, and keepeth his fine ruddinesse all day long, and at euening becometh so drie & withered, as that a man would thinke, it had beene rainted by the Isie teeth of the winter? Euen so, the prosperitie of the wicked, if their prosperitie may be so called, is but a laughing or smiling deceiuer of an outward apparant felicity, and may be most properly likened vnto this flowre, for it withereth so suddenly, altereth in so short a time, & is transformed into such a fashiō, as is wonderful to behold.

3 Put thy trust therefore in God, & belecue verily, that the insolencie of the wicked shal neuer be firme, so long as the iustice of God shal rule & reign, and belecue also that the iust shall neuer be forsaken, in what affliction so euer they be. And therefore be not discouraged, but continue in well doing, for he that shal perseuer, shal be saued.  
Dwell in the land which the Lord  
hath

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hath giuen thee, and content thy selfe with the graces which he hath bestowed vpon thee, neither enter thou into iudgment with him, for thou shalt find in th' end, that the riches of the wicked are but in y<sup>e</sup> keeping of their own hāds.

4 But reioice thou in the hope which thou hast in thy God, & put away the greuous care which possesseth thine heart, & which as rust consumeth the same. For when thou shalt haue once powred out thy spirit, and lifted vp thy thoughts vnto the Lord, he wil accomplish all thy desires, and make thee enioy whatsoeuer thou wouldest wish.

5 Neither come thou before him as it were waueringly nor mistrustingly, ne hide thou thy thoughts from him, but lay open vnto him the very bottom of thine heart, and discouer vnto him all thy waies and cogitations. For it is impossible for thee to deceiue him, and a dangerous thing to trie him. For he seeth and marketh all things, especially, a double and vnbeleeuing heart, which he abhorreth of all the rest, but receiueth and embraceth the poore and humble spirited man, heareth his praiers, and graunteth him

252 *A medita. upon the 7. psalm.*  
before hand that, which he is determined to craue.

6 For he that standeth in his grace and fauour, shall neuer want either wealth or honour, if thou please him once, he will make the glory of thy righteousnesse shine as a cleare light, and cause the equitie of thy iudgements, shine as bright as the sunne at noone daies. For euery man shall see in each place, the people following thee, blessing thine house as a temple of iustice, commending thy speech as an oracle, and reuerencing thee, as the very cause of their tranquillitie and libertie. All men shall exalt thine integrity, as the Tutrix of all good men, & sure defence of the afflicted. And yet thou shalt haue more than all this, for thou shalt receiue both honor and glorie, and therefore humble thy selfe the more vnder the hand of thy God, and acknowledge this benefit to come from him, & so yeeld him homage. Now thy homage which he requireth of thee, is nothing else but thy mouth & hands; Thy mouth, to offer him praise and thanks, and thy hands to serue him according to his commaundements.

7 Heere

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7 Heere yee see what the spirit of God, as me thought, sayd vnto me by word of mouth, which I will communicate with you my friends, and make ye partakers of these holie aduertisements, to the end, that if ye shall see any man hereafter prosper in his affayres, and blaspheme in his life, ye be not offended thereat, neyther be ye angrie and griued in your selues, if ye see a man that dealeth vniustly, abound in all kind of wealth.

8 Be still therefore, and qualifie that bitter humor which pricketh and hammereth so in your heads, and then no doubt, ye will neuer haue the hart to do him any hurt for all this. For, the requitall of good men, is not only to do good for good, but to requite also good for euill.

9 And all such as are carried away with an impatient heat, to the procuring of anothers hurt, and all they, who instead of leauing vnto God the reuenge which he reserueth vnto himselfe, will vsurp the same, shall be rooted out for euer: and as insolent and saucie seruants, which take vpon them the authoritie of their maister, shall be



254 *A medita.vpon the 7.p/salm.*  
shamefully and hardly punished. But  
hee that possesseth his soule in pati-  
ence, and constantly attendeth the  
iudgement of God, he will commend  
and blesse his obedience, and after  
that he hath punished the wicked for  
their vnmercifulnesse, he will also con-  
fiske their goods and possessions, and  
make himselfe maister and possessor  
of them all.

**¶** *¶* To Wait but awhile, and yee shall  
see the time come, that hee whome  
yee haue seene to be so mightie and  
great, and benefited himselfe so great-  
ly by his sinnes, and by his wicked  
and craftie deuises, stored vp an in-  
finite number of goods, and as hee  
him-selfe thought, was in the hie  
way to heauen, shall passe away like  
a running brooke, where the water  
fleeteth away in great billowes, where  
nothing shall bee seene saue mire  
and dirt, and there shall not re-  
mayne onely so much, as any marke  
of the place where hee had beene,  
nor no more remembrance of him,  
then of the winde that blew the som-  
mer past.

*of Davids Consolation.* 255

11 But contrarywise, humble and mercifull men, shall enioy his place, be the successors of his wealth, and reigne most assuredly in the land, leauing his goods in succession to his children, and peace shall be with his as an inheritance. A rich peace, and a plentiful inheritance, which fauoureth all the rest of the goods, without the which all the remaynde is naught else but torment and affliction. A peace that is sweeter then oyle, and the honie that is most sweet, which hatcheth in thy bosome all maner of pleasures and delights, which maketh vertue sprout out flower, and nourisheth and ripeneth his holie frutes.

12 Now this peace is the gift of God, and none can geue it vs, but his goodnesse, and nothing can moue his goodnes to do it, saue the reformation of our wicked liues. For, so long as there is warre within vs, and sinne, which is the seed of discord, shall lodge with vs, we can not hope, or yet looke for either peace or rest. But contrariwise, if we can be at peace with God, we shall be sure to be forthwith

256 *A medita.vpon the 7.psalme.*  
at peace with men, and be in firme,  
and most assured rest.

13 I right well know, that there will  
be alwayes some wicked men, whose  
abominable wills will go euen to the  
graue with them : And I right well  
know, that they wil euer haue a watch-  
full eye, to surprise good men, and to  
take part against them : they will gnash  
their teeth at them, and grin likeror-  
ring Lions, for their hatred is so ex-  
treame against the good and godly, as  
that when they behold them, they cast  
downe their countenance, and are  
more like beasts then men.

14 But the Almighty God, who  
hath ordeyned that which hath bene,  
shall be, and must be, and whose ordi-  
nances are vnchangeable, laugheth to  
scorne these their deuises, and smileth  
at the vaine deuises of these miserable  
false wretches, which rush into the  
ayre, and flourish with their swords  
against the winde : he seeth their end  
draw neere by degrees, which will car-  
rie them away as a great whirlewinde.

15 For, when as they shall thinke  
them-selues to be maisters, and make  
a reckning to haue all in their owne  
hands,

*of Davids Consolation.* 257

hands, then shall they be in greatest danger. Ye shall see these miserable sinners with their naked swords in their hands, bending their bowes, and taking their ayme to overthrow the innocent: They will make their part strong, dispose of their people, lay their ambushes, haue their watchword, and in a iollitie and meriment will say in their harts, Tush, wee haue him now in hold, he shall neuer escape.

16 They will massacre the poore, the needy, and innocent, and take vpon them to roote out all such as are of an vpright soule and hearr. For, it is they, with whom they meane to deale, it is they, whome they bid warre vnto, because they stop the execution of their purposes, and whose innocencie is a perpetuall reproch vnto them.

17 They haue already put their kniues to the throats of the poore innocents, their blowes were numbred, they had shot their arrowes, and the traine had already takē fire, and loe, by a wonderfull accident, the points of their swords are turned vpon theyr owne breasts, their owne arrowes stab in them, their bullets rebounded, and

258 *A medita. vpon the 7. psalm.*

lighted vpon them-selues, their bowes brake all to shiuers in their hands, and in the end they were slayne with their owne weapons. Thou hast sayd ô Lord, alwayes right well, that wicked counsels light vpon the authors of them, to their owne destruction. Thou hast rightly foretold, that the wicked are takē in their own snares, and thou hast rightly fore-iudged, that the wicked in the end abide the same punishment which they had prepared for others.

18 It is not therefore, ô Lord, the worldly power, greatnesse, & authority which make men happy, neither yet the troupes, nor the armies which do assure them, & make the conquerors. For, that little that the iust man hath, who by his sinceritie hath obtained thy grace, standeth him in better stead, then the abundance of all sorts of goods which the wicked do any way get, stand them in stead. The litle that a iust man hath, swelleth & riseth as a peece of dough, & his force redoubleth against the charge, euen as the arme of a Palme tree doth: for his strength taketh roote in thee, who art the foundation

dation of all force and power.

19 But, as for the arme of the sinner, how stiffe and stout soeuer it be, yet shall it be shiuered in peeces, and his strength shall be troad vnder feet, for, it is but a vaine outward shewe, which swelleth and puffeth it selfe vp as a glasse in the furnace, for it is puffed vp by the blowing of the workeman, groweth and looketh very cleare, but the more it groweth and waxeth bright, the tenderer and britler it is, so as it breaketh in peeces with the first knocke it hath, and after the noyse of the breaking and fall, there is no more scene of it but the small peeces. But as for the iust man, he is compared vnto a Diamond, for the more it is rubbed, the cleerer it is. And that, which affliction taketh away from an innocent man, is nothing else but his beastlinesse, his ordure, and his excrements: for, the nakedder that he is, the more beautifull he is.

20 Lastly, what so euer it is that God layeth vpon the godly, it is altogether for their saluation. For, he knoweth both the dayes & the life of those

260 *A medita.vpon the 7.pſalm.*

that are pure and cleane, and geueth vnto them that which is needfull for them. Their blessednes is prepared for them from all eternitie, and shall possesse it vnto all eternitie. Not as an earthly inheritance, but as an heavenly inheritance, whose riches are infinite and eternal, an inheritance, which being deuided amongst all his children, will continue sound and whole, for euer and euer, whose parts shall be as great as the very whole enheritance. For, this is that glorious enheritance, which enriching so many people, filleth all with eternall blessednes, and remayneth alwayes one, and alwayes infinite.

21 Now, although the hope of the seruants of God be not tied to the earth, yet neuerthelesse, so long as they shall be here in this world, yet will not God let them want that which is necessarie for their liues. For, whensoever the ill time shall come, and that vengeance shall rise vp against men, and that the waters ouerflow, stormes reigne, and heauen poure downe fire like rayne, yet shall the righteous be then at rest and peace in the midst of the tempests,

*of Davids Consolation.* 261

pests, dry amongst the shipwracks, and safe and sound in the hottest of the flames. And againe, whensoever any hideous famine shall come to deuoure the people, yet shall they haue Manna rayne downe from heauen to satisfie them. For, the wrath of God is but against the wicked, and his anger is not kindled but against them. But as for the godly, the neerer that they thinke them-selues vnto danger, the neerer are they vnto saluation and health.

22 It fareth not with them, as it doth with the enemies of God, who are mightely exalted and honored on hyc, that their fall might be the greater, and the more shamefull, because no man can leape a great leape, but such a one as standeth very hyc. The falls of hyc Towres shutter all to pieces, and are brought as it were vnto dust. Howbeit, it is farre worse with the wicked: for when they haue once had their blow, they fall not only vnto dust, but vanish into smoke, nay they become nothing at all. Behold how the cloudes come forth as if it were the thunder out of the mouth of a great Cannon, they grow into heapes, in-



262 *A medita. vpon the 7. psalm.*

crease, and lye out so broad and thick, as that a man would say, they would fill the emptinesse of the ayre, and roll vp the Sunne: But after they haue by little and little gotten higher vp, ye see them by and by to waxe thin, and in the end scatter, and consume, so as a man shall not see so much as any signe or token that euer they had bin. And such is the mightinesse of the wicked, whose substance is nothing else but sinne, and whose mouing is nothing but vanitie, it groweth suddainly, and it is gone as suddainly, and what soeuer they are able to do, for to think to conserue the same, they can by no meanes any way further it.

23 They borrow and neuer pay againe, all is fish that cometh to net, and all is theirs that they may gayne by, neither leaue they any thing behinde, which they are able to carry away, and yet notwithstanding, all this profiteth them nothing, for, as the abundance of meates fattereth not him that is in a consumption, because the radycall humor of his life is dried vp, euen so is the blessing of God, which is the roore of all prosperitie, withheld

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holden from the wicked. But contrarywse, the iust, which is mercifull, and full of compassion, geueth his goods, and dealeth liberally, distributeth his money, and is as the course and running of a liuely water, which neuer dryeth vp.

24 This is a blessing which is promised vnto all those that blesse the name of God, that they shall enherite the land, that is to say, they shall haue a good title vnto the land, as it were by enheritance. And although they are striuen agaynst for it, yet shall they neuer lose it. For they are as Gods deere children, whome hee hath created, and therefore they are of a good and sure ground, that they shall hold the same. But they which blaspheme agaynst his name, are disinherited of his grace, and as vnthankefull children, depriued of theyr fathers inheritance, so as they hauing his curse, cannot choose but perish.

25 For, there is no saluation in this world, but by trusting in God, and by committing our selues vnto his ruition. For, he so directeth the wayes of a

264 *A medita. vpon the 7. psalm.*

good man, and so guideth all his actions, as that it is impossible to be amended. He aymeth his will at godlinesse, and turneth away his eyes from the baytes of sinne, he bringeth back the windings and crosse wayes of voluptuousnes, into the broad beaten hye wayes of vertue, and setteth it in the way of his commaundements.

26 For, this is a faire and smooth way, wherein are no stones, ne yet les, for it is altogether playne and smooth. So as although the wicked one, or the father of lyes casteth his leg before the iust man to make him trip & stumble, or yet set a snare for him, thou thy selfe O Lord, standest hard by him to lifte him vp againe, and wilt not suffer him to be frushed and crushed. And with thy mercifull hand, yea euen with a most genile and euen hand, thou shorest him vp, and redrestest him.

27 I haue bene yong and now am old, and yet as far as I can remember, I can not call to minde that euer I sawe God forsake the righteous man, nor his children driuen to beg their bread. Well may he haue sometimes a little trouble come vpon him, to proue his

*of Daniels Consolation. 265*

constancie, and to try his strength, but  
passeth and tottereth on without a-  
ny fearing of him.

28 I haue scene a man that hath  
done nothing all day long but geue,  
and lend, so as a man would haue sayd  
that he had taken great pleasure in  
scattering abroad his goods, and yet  
he more abounded in wealth then e-  
uer he did before. He resembled pro-  
perly the pipe of a pompe, which dra-  
weth water by casting of it out, for the  
fulnesse thereof can not abide that a-  
ny emptinesse should be in it. And so,  
the righteous man geueth, and God  
forthwith filleth him againe, his poste-  
rie seeleth no want of his largenesse,  
for, the blessing of God, causeth his  
store to bud forth, euen as the Sunne  
maketh the fruits of the earth, and  
multiplieth an hundred for one.

29 Seeing then that God is so good  
and so liberall, if thou louest to haue  
his fauour, bethinke thee how thou  
mayest please him, for, it is the verie  
meane to turne him from doing hurt,  
and to do good. For God, loueth such  
a one, as imitateth him: for, loue com-  
meth of resemblance, and his actions

266 *A meditation upon the 7. psalm.*

are to do good, for, he busieth himselfe about nothing else, and he began this worke euen from the first beginning of the world, and was wearyed therewith. And therefore let vs do like vnto him, and so long as we shall dwell here in this world, which he hath graunted vs meanes to serue for his glorie, and for the profit of our neighbors, let vs neglect no occasion at all to discharge both the one and the other, and in so doing, we shall be sure to obteyne his fauour, which is the richest treasure that we possibly can recouer.

30 For, there is nothing that pleaseth him so much, as to deale vprightly and iustly: for thereby, we commend his workmanship, as much as we may, and allow of his wise counsel, rendering vnto euery man that which is appoynted him, and distributed by the vniuersall law of the world, which we call *Nature*, and to thinke that when we iudge others, we admire his power, and looke what iudgements we geue against others, the like will be also geue against vs, where as he shall sit into his Throne to iudge the whole world.

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world. Not that he can iudge corruptly as we do, but will make vs feele by his iudgement, the corrupt dealing which we haue made others feele, by our owne. For, he will neuer forsake his holy ones, he will gather them together at the end, and couer them from the vniust dealing of men, and will expressely enter into his iudgement seate, to iudge all those that oppressed them.

31 And there will he pronounce heauie iudgement against the vniust, & make the wicked perish. They shall be fast bound in infernall paines, where they shall be heard houle amidst their torments, and the paine shall exceed & abound ouer their heads, euen vnto their posteritie, and their childre shall draw their fathers sins after them, and beare part of their miseries.

32 And at that time shall the grace of God spread it selfe abundantly vpon the righteous, because their prosperitie might be a second paine vnto the wicked, filling their harts with enuy, which shall continually gnaw the, for they shall see the good & godly me possesse their land in peace, their generatio

268 *A medita. upon the 7. psalm.*  
reigne in most assured rest, and flourish as the tree planted fast along the hard by the pleasant riuers side, which casteth out his branches at length, and spreadeth forth his boughes into the ayre, flourish beautifully, bring forth leaues abundantly, and fructifie most excellently.

33 But what shall be the fruites of the righteous man? shall they be his goods which he hath scraped and scraped together, or the castles and goodly houses which hee hath built? Nay, nay, they are fruites most vnworthy of such a tree, which will wither away at the very first feeling of any frost, yea fruites that will fall at the first blast: No, no, they are those good and sweet saouring fruites which growe within the beautifull and fat greene soyle of the diuine wisdom. They shall be holie and religious thoughts, meditations, full of zeale and deuotion, by the which hee shall ioyne his spirit vnto God, and withall opening his soule, shall receyue the beames of the holie Ghost, which shall animate in him a thousand gracious and vertuous actions, as the fruit of life: and holynesse passing

*of Davids Consolation.* 269

passing from his hart into his lips, shall make his talke to be both righteous, and full of equitie.

34 For he shall haue the law of God alwayes imprinted in his soule, as a most iust and sure rule, wherewith he shall encompasse his talke; neyther shall hee need to feare for euer going out of the right way, or yet to haue his foote at any time to slip, for, the foundation thereof is ouer-strongly layd, and the scituation thereof too too sure, and the path thereof most excellently directed: for, the law of God, is sounder and surer, then either Steele or Iron, it is an inflexible rule, and an vnchangeable light: this is such a place of assurance, where a man is not onely rightly guided, but also in as great safetie, as if he were betweene two brasen walles.

35 For, marke, and behold awhile, the wicked, what ado he maketh to lye in ambush to surpris the innocent, and consider also what preparation he maketh to take from him both his honor and his life, and marke, if he hath forgotten any thing for his purpose.

36 And yet God neuer leaueth a



370 *A medita. vpon the 7. psalm.*  
good man into what danger soeuer he  
falleth, he neuer geueth him ouer into  
the sacrilegious hands of these cruel  
murderers, neither yet into their bloody  
craftie doings, nor shamelesse  
scandlers: for, he is Iudge, and full of  
all power, he his also a witnesse, and the  
knowledge of all truth is in him, and  
therefore, sith he knoweth the truth,  
and both can and will iudge the inno-  
cent, shall not he be iustified by his sen-  
tence geuing?

37 Wait vpon him therefore al-  
righteous, for his help is sure, neither  
let it grieue ye to attend vpon him:  
for, he knoweth what ye haue need of  
better then ye your selues. For, he ma-  
keth slow haste many times, because  
hee would prooue your patience,  
and sometimes because hee would  
glorifye you. Walke therefore in his  
wayes, and see that ye carefully keepe  
yee in them: set yee strong hedges  
about his wayes, and edder them  
with the thornes of your paynes, with  
the briers of your tribulations, for  
feare that voluptuousnesse enter not  
in at them, and that pleasure trayne  
yee not vp in them, and so breake  
and

and spoyle your way. Perseuere still  
in your course, euen vntill you sweate  
both bloud and water, to the end yee  
may come vnto the aboard of your rest,  
where God will exalt ye far aboue this  
vile world, yea, far aboue his glo-  
rified Angells: for, he will cause you  
leade sinners in triumph, and make  
you see the land purged of their ini-  
quitie, assigned out for the portion of  
good and godly men.

38 I am many times astonyed to see  
the wicked & naughty man aduanced  
with all honor & dignitie, and holding  
the whole land as it were subiect vn-  
der his feet. The Cedar tree of Lyba-  
non hath not an hie nor an vprighter  
head, ne yet seemeth to be more glo-  
rious, euen then when he is clothed  
with his greene & tender boughs, and  
putteth forth his new buds and bran-  
ches, as is the wicked mā in the strégh-  
& power of his pomp & magnificence.

39 But as I passed by whereas I had  
left him, I was abashed that I could see  
him no more, for I saw the place of his  
greatnesse, & it was become like vnto  
a wilderness. I demaunded what was  
become of him that was so lustie and

braue, and that was for adoubred and feared, and he, there was not a man that could tell me what was become of him. I sought after him in every place, to see and if I could haue met with him, and I could neither heare either tale or tidings of him, all was melted away with him, so as there was not so much as any note or mark of him, it seemed that the fire had runn ouer him and consumed him.

40 We must therefore learne by the example of their miserie, to eschue their sinnes, and in following another kinde of life, we may come to a better end. Be innocent therefore, and stand die to be vpright, and loue equitie and righteousnesse: for the peaceable and reasonable man leaueth rest to his familie, and is reuened in his posteritie.

41 It fareth not with him as it doth with the reprobate, who is forgotten in a moment, and none commeth after that once vouchsafeth to name him, without it be to curse him. Their race is gone at once, and swallowed vp as it were in a bottomlesse depeth, for the first blow he geueth them, turneth them cleane ouer, for they haue no help

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help buy from them selves, and God hath long silence geuen them ouer.

42 For, he helpeth only the righteous which put their trust in him. For on him they attend, and therefore it is reason that they should find comfort at his hands. They gather them selves together vnder his wing, as poore chickens, whome the kite pursueth, there shall they finde couert, defence, and consolation.

43 He will help them out of the strongest part of the battell, yea, and although they were environed on euery side, yet will he come and deliuer them as it were by his miraculous power and might: he will runne through the prease, to pluck the righteous out of the hands of the wicked. Why doest thou, o Lord, after this manner, so affectionately support the righteous? Forsooth, it is because that they haue put their whole trust and confidence in thee, and not put their hope in the fraile and corruptible goods of this world, but in thy infinit goodnesse and clemencie, which is neuer voyd of help vnto all these that call vpon thy holy name. Seeing then, o most righteous

274 *A medita. vpon the 7. psalm.*  
and mercifull Father, it hath pleased thee for a time to endure the wicked to enioy the wealth and honor of this world, and to set theyr feet vpon the throats of good and godly men, and sufferest them by theyr cursed threats, and craftie deuises, to torment thy good and innocent seruants. Frame we beseech thee our affections so, as that we be not offended at their prosperitie, and not enuie theyr deceytfull ritches, but courageously to beare whatsoeuer affliction thou shalt lay vpon vs, patiently attending till thou shalt come to iudge theyr consciences, and search out the bottoms of their counsels, and with the seueritie of thy iustice, imprint vpon theyr foreheads the shame which they haue iustly deserued, abolishing their infamous memorie from aboue the earth, destined vnto the seruice of thy glorie: and in the meane while so to keepe our harts, as that we trust in none but in thee, and make no reckning of whatsoeuer is here in this world, to set our loue thereon, but on thy grace and blessing.

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Judge me O Lord. &c.

Psalme. 33.



Ord, be my Iudge,  
take knowledge of  
my cause, and bee  
thou iudge of all  
the slanderers wher-  
of the wicked ac-  
cuse mee. Deliuer  
mee, O Lord, from the hands of the  
wrighteous, and from deceitfull  
lip. For they haue assembled them-  
selues together to imagine mischief  
against mee, and haue set vp them-  
selues against mee to oppresse and  
ouerthrowe mee. They will hang  
vp a cloake of righteousness before  
their theeuish purposes, and vnder  
pretence of lawe, vndoe and defame  
mee. But, o thou diuine Iustice, who  
with an all-seeing eye, scatterest the  
cloudes of slander abroad, and  
gauntest day vnto the innocent,  
shine vpo me a little, & make them vn-  
derstand that truth pierceth through,  
and beholdeth all their crafty iugling,

276 *A medita. vpon the 7. psalm.*  
and maketh way to appeare before  
thee, o thou seueare and vncorrupt  
Iudge, the only comfort of the afflic-  
ted.

2 Thou art my strength and my de-  
fence, and vpon thee alone resteth  
mine innocencie. I made readie my  
selfe to fight against the craftie deu-  
ises of these deceiuers which assaile  
me, and haue dreamed of a thousand  
arguments to conuince them withall,  
and do make an accompt rightly to  
deduct my reasons. But whereas I had  
thoroughly considered that thou kee-  
pest in minde the knowledge of my  
cause, as my God, my gardian, and pro-  
tectot. I haue sayd alone to my selfe,  
for what purpose serue all these goodly  
syllogistries? for, my Iudge knoweth  
the truth of the fact, and vnderstan-  
deth the equitie of my cause. What  
can be hid from him who is present at  
all things? and what can any man de-  
clare and shew vnto him that is right-  
eousnesse him selfe, & who hath esta-  
blished lawes, and vnto whome it be-  
longeth to interpret them? I there-  
fore put my selfe into thy armes, my  
God, my strength, and refuge. Iudge  
my

*of Davids Consolation.* 277

my cause, and rid me from the schau-  
ders of the wicked. But why reiectest  
thou me, my God? I haue a long while  
called vpon thee, and yet thou hast  
not come vnto me. In the meane while  
mine enemies oppresse me, and I am  
no more able to abide. But now thou  
my sweet, yea my most sweet soule,  
why art thou so heauie and sad? and  
God be some-what slacke in comming  
to help thee, all the while the wicked  
are afflicting of thee, why lovest thou  
thy courage thus, and geuest thy selfe  
ouer vnto sorrow and grieve? That that  
is deferred, is not altogether lost, for  
he will come, seeing he hath promi-  
sed it. *ps. lxxv. vnde alleluia ym gaudet*  
Come therefore, my Lord my  
God, and spread out the beames of  
thy diuine light vpon me, and seeing  
thou art the father of truth, leaue not  
this thy poore captiued daughter in  
the wicked and vniust hands of her ac-  
cuser. If thou louest innocencie, de-  
liuer her then from the bonds of these  
false accusations. For now, O Lord,  
malice lieth hidden in the darke, and  
if thou let her haue day light, she is o-  
uercome, and if she be acknowledged,



278 *A medita. vpon the 7. psalm.*

she is vndone. I beseech thee therefore, O my God, let thy light and truth assist my righteousness: for, I haue loved them all my life long, and from my youth, haue I made much of them. They haue bene they, my Lord, which first led and guided me before thee, and presented me vnto thee vpon thine holie mountaine, set me in the midst of thy Tabernacle, brought me into thy Church, and gaue me an honorable place in thine house.

4 There it is O Lord, where I haue chosen my mansion, and mine abode is with thee. My rest, O Lord, is onely in thee, and all my glory is to serue thee. Assuring my selfe then vpon thy support & stay, and trusting in thy grace, I will present my selfe vnto thee, who knowest my conscience, and in knowing it, iudge it, in iudging it, esteeme it, and in esteeming of it, thou confoundest the common enemies of mine honor, and of thy seruice. I will goe into thine Aulter which I haue set vp to blesse & sanctifie thy name, and call vpon thee my God, which fillest my youth with gladnesse, and inspiring in mine heart the holie flame of thine  
holie

*of Davids Consolation.* 279

holie loue, doest heape vpon me pleasure, delight, and ioy.

And therefore will I sound out vpon mine harp in mine hand, the confessing of thy magnificence, and tune with my voyce the sweet notes of thy prayse, one while I wil sing thy immeasurable power, one while thy exceeding goodnesse, and another while thy infinite clemency, and in the end, I wil finish with this wonderful iustice which hath saued me frō the oppressiō of the vngodly, and made the shame of their wicked purposes, rebound & leape vpō their owne faces. Why wilt thou then be sad my soule, why vexest thou mee thus? and takest in ill part the opprobries and sclanders of the wicked, as if their venemous tongs could any way hurt an innocent conscience? No, no, a burning torch thrust into the water can no sooner be extinguished, then the sclanderous reports of a man that leadeth an innocent life.

6 Trust therfore in God, o my soule, & reioyce in his fauour, for I right well knowe, that he is well pleased with his prayses by my lips. All my life long will I prayse him, and declare and

280 *A medita.vpon the 7.pſalm.*  
confesse him to be the God of truth,  
the God of iustice, God, the tutor of  
the innocent, God, the father of sal-  
nation, and God, mine only defence.  
I will haue mine eye alwayes fixed on  
him, and my face continually turned  
towards him: for, I haue found no sal-  
uation but in him. O my God, who  
from the beginning of the world re-  
cheest out thine armes vnto the af-  
flicted, which hast alwayes receyued  
into thy protection, the oppressed, and  
comfortest the iust vniustly tormen-  
ted, graunt me, O Lord, both com-  
fort and courage, to the end that I  
taking my spirits vnto me againe,  
which were halfe in a dead sleepe  
through affliction, may glorifie thee  
with all my force, and strangle by the  
strength of my voyce, the blasphemies  
of the wicked, which goe about to  
defame thine honor, and not being  
able to reach thee, rush and runne  
vppon the good and godly men that  
faithfully serue thee.

*of Davids Consolation.* 28

*All people harken and gene &c.*

*Psalme. 46.*

**C**ome vnto mee all yee  
strange nations, drawe  
neere yee people that  
are farthest off, & come  
ye from all coasts to  
heare that which ye shall neuer heare  
elsewhere. Passe ye the seas & moun-  
taines, and let not any hardnesse of the  
way stop ye, for, the prize of your na-  
uigation shall be greater, then he that  
sailoth from the East to the West,  
laden with pearles and diamonds. And  
the reward of your swearings shall be  
more pretious, then the Trophies of  
those that conquer the nations of the  
earth. Shore vp your eares therefore,  
& harken attentiuely vnto that which  
I shall now say vnto you. O, I would to  
God that ye were all eares, and that  
all the rest of your benumbed senses  
might strengthen your hearing, to  
conceiue that which I will deliuer vn-  
to you.

*Come, come, all ye that call your*

282 *A meditation vpon the 7. psalm.*

selues the children of the earth, which thinke to attribute your original being vnto nothing but vnto the earth, and your being borne, vnto none but vnto your fathers, and suppose nothing to be more auncient here in this world then they, and nothing greater then your selues. In very deed, yee are the right children of the earth, for, ye are as insensible as it is, and of no more vnderstanding, then images made of clay, and annealed in the fornace. Come and open your eares, that I may open the spirit, close vp the eyes of your bodies, that I may make your soules so clearly forsake this stepmother of earth, that I may make you know your heavenly father. Come ye therefore together both poore & rich, for ye are vnworthy of the goods that I meane largely to bestow vpon you.

3 Come, for I go about to discover & lay wide open vnto you, the treasures of eternal wisdom. And in opening my mouth being inspired with the grace of Almighty God, I meane to vnfold vnto you in my words his wonderfull wisdom. I haue long held my soule in a deep thought, and after I had a great while

*of Davids Consolation.* 283

while dreamed, I conceived in the end of a strange discourse of Gods wisdom, by which I vnderstood his goodness and mercie in all things, and the folly, misery, & infirmitie of mankinde.

Whereupon, I being as it were beside my selfe, about the wondring at his greatnes, & the feeling of our own infirmitie, I was forthwith desirous to give care vnto that which my spirit taught me, and began carefully to consider of those things which it couertly shewed me, & vnder a disguised maner the knowledge & the truth. And after I had carefully vnderstood & examined the same, I tooke my harp in my hand, & according my voyce vnto the sweet tune of my harp, I was ready to put abroad my conceits, and to make my meditations to be heard, vnto all those that would heare them, that they might be acceptable vnto God, the author of so holie thoughts, and wholesome instruction vnto the fauourable hearer of my discourses.

¶ If thou wilt then know what I sayd within my selfe, this I sayd, what shall I feare in the hardest time of my life? Why should I feare when death shall

284 *Amedita. upon the 7. psalm.*

come to lay hold on me, and to cause me to get me out of this world? Alas, death is a strange busibody, I know not who should not feare him, seeing no man can keepe him-selfe from him. How shall I be able to defend my selfe from his arrowes? What armour shall I put on against his pick-axe, which overthroweth and razeth Castels, Cities, Kingdomes, and Empires: yea, which threatneth to bring the world to an end, and who at last shall make an end of him-selfe? I shall need no kind of weapons but innocencie, that is able to be a steely, & an assured buckler for me: for, if I take not good heed vnto it, that traytor sinne, whome death hath appoynted, will neuer be from my heeles, will lodge in my concupiscence, and deliuer me presently at an assault into the hands of damnation.

6 O deare and wholesome innocencie, in thee alone resteth all our assurance, vnder thy faith we constantly abide whatsoeuer shall come vpon vs, and we beleeue that thou art strong inough to defende vs from death. O foolish and mad men, who leauing this faithfull protection,

assure

*of Davids Consolation.* 285

assure them-selves in their greatnesse and mightinesse, make an accompt of their riches and magnificences. They accompt the Nations which are vnder their governments, and reckon vp the treasure which they keepe vnder lock and key, and to what purpose serueth all this against death?

7 If one brother can not redeeme the life of another for money, nay, and if one would dye for another, yet in-  
evitable death will not receyue him, what then shall man geue vnto death for his owne ran-some? Shall he geue the goods that are none of his, or his dominions which he loseth as soone as he is dead? No, no, there is nothing which hee hath left vnto him-selſe wherewith God is appeased, and pacified when his iudgement is once pronounced against mortall men. He will not compound with him for any thing whatsoeuer. This is his creature, this is the slime of the earth, out of which hee will take when it pleaseth him, the spirit of life which he breathed into him, and therefore man can no way gaynsay, nor yet reply against him.



286 *A medita. vpon the 7. psalm.*

8 Let vs I beseech thee a little, value the soule of man, and let vs see what he will offer vnto God for his ransoming of him, let him trauell a little all his life long, let him go and trauell awhile all the dayes of his life, let him goe and ferrit out all the corners of the earth, let him go and draw out the bowels of the mines, let him draw dry the golden dugs of both the Indies, let him dispeople the Easterne parts of the world of all her pearles, and when he hath heaped vp all this geare, let him then come and bargain with God for the prolonging of his life, and wee shall heare his reasons. What other thing shall he be, but like vnto a prisoner, which offreth to cast off his bolts and shackles, if he might haue libertie geuen him? O miserable man that thou art: for, that thing which thou thinkest should serue thee for thy safegard, is the very window whereat death must enter. For death commeth by reason of sin, & by reason of concupiscence, and the concupiscence is nourished, increased, and kindled by all these. For, God will speake all naked vnto thee euen

*of Davids Consolation.* 287

he placed thee here in the world, and will, before he begin to capitulate with thee, haue thee deliuer vnto him that which thou hast robbed him of, I meane those graces and benefits which thou hast misused, & then shalt thou thinke with thy self whether thou hast of thine owne to pay him double, yea quadruple, for the punishment due vnto thee for thine ill life.

9 Alasse poore senselesse thing, if thou once comest to that, what shalt thou be able to say against death, seeing that the wisest and valiantest men are enforced to be courbed vnder his yoke? Shalt thou who hast made no accompt but of corruptible and perishing riches, shalt thou, I say, be preserved from corruption, and the wise man, who sought by all the meanes possible he could, to immortalize himselfe here in this life, & conuersed with the Angels, cannot warrant himselfe from him? Thou thy selfe seest him come to an end, and hopest thou to be immortall? No, no, for both wise men & fooles dye, but after a diuerse & furdry manner: for, the death of the wise man shalbe but a passage, & he shal find

283 *A meditation upon the 7. psalm.*

at his returne his talent infinitely multiplied and encreased, and the glorie which he hath sowne, shal encrease abundantly, and ouersadow the generation of his children.

10 Howbeit, all these poore wretched blind soules, who continually hold down their heads vnto the earth, and whose spirits are shut vp in their purses, who haue none other vnderstanding, but to loue those things which are not to be beloued, who neglect and contemne both Sunne and Moone, the verie principall works of nature, to admire stones, and marble, gold, and siluer, which vainely scatter and disperse the vertues of intelligēce and vnderstanding, for the getting together, and heaping vp of the excrements of the earth, shall forgoe the riches which they haue so greatly loued, and for which, they hated all the rest. Ye shall see them hale and pull against death, and draw their riches with them euen vnto the graue, but death will set them vpon their fingers ends, and cause them to leaue them euen when they haue gotten them. They that are halfe dead, shall goe about

*of Davids Consolation.* 289

out to lift vp a little their eye lids, to see & if they can find their treasure at the wykes of their eyes, but in the end they must be packing, they must leaue this worldly pomp, because a mightie power hath pluckt them away. But vnto whome shall they leaue this preparation & furniture? forsooth it may be vnto a stranger whome they neuer knew, or euer yet once dreamed of, who shall bath and blesse him selfe in the sweate of this miserable ritch cayse & churle, who shall haue no more left him for his portion, but a graue of greene or twentie foot long at the most, and this shall be his house for euer, wherein let him keepe him selfe if he will.

II What is become then of these graue waynscotted palaces, these guilt hautes, these beautifull ranks of choyse pillars, these so faire curled marbles, these emblemes & sentences engraue in brasse, and all the rest of these wonders of vanitie? What? is nothing of all this left for him? he had established his lands and possessions from race to race, from generation to generation, and called his houses by his owne

290 *A medita. vpon the 7. psalm.*  
name : surely, this must needs be  
great man.

12 Alasse poore man, for, when he  
was in honor, he knew not himselfe  
neither had he any knowledge, & he  
caried himself, as that he is brought to  
be of the number of the brute beasts  
& made like vnto Asses & horses, who  
haue neither wit nor iudgement. For  
what greater honor could he desire  
wish to haue, then to be made and for-  
med vnto the fashion of the Deity, and  
to be placed amongst the works of God  
there to command as his lieutenants  
he was not as it were lesse then An-  
gels, & had a spirit to comprehend the  
greatest wonders of the Deity: but  
flying from the day and light of know-  
ledge, he hid himselfe in the dens and  
caues of ignorance & blockishnes, and  
remained therein all his life long, ha-  
ving there I know not what mis-  
erable ritches, & was found in the end  
to become like vnto the brute beasts  
for, as they neuer neigh & bray but  
utter otes, and neuer trauell but for  
pasture, euen so this man neuer bestirred  
him selfe, but about the getting of ne-  
cessarie things for the bodie: nay,

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did worse then so, for he could not provide, and vse, for the entertayning of him selfe, the goods which he so eagerly coueted, but became therein farre worse, then all the rest of the beasts of the field, whose vn-ruly appetites were satisfied with the vse of those things which they desired.

13 O, what an infamie and offence are the liues of such kinde of men, who are so shamelesly brutished? What remayneth then more for them both here in this world, and in the world to come, but shame in this, and payne and torment in the other? And besides, let them runne on in delighting them selues in their vayne discourses, and priding of them selues in their ritches. Let them now a little remember the speeches which they haue, whereby they seeme to esteeme of none but of them selues, and their money, making no better accompt of all other men, then of the rushes vnder their feet.

14 Thus we see how they draw them selues vnto hell, euē as sheep led to the Shambles, death is come who hath de-

292 *A medita. vpon the 7. psalm.*

moured them, and nothing left of them but their pitifull bare bones, which canker and are worme-eaten in the graue.

15 And loe, the iust man who patiently endured their insolencie, his time is now come to reigne, and is at ease, he is vp by the breake of the day, and after hee hath geuen thanks to God, he goeth to see if he can finde the place where one of these miserable caytifs dwelt, and where he is placed, for insulting, brauing, and tyrannizing of the whole world, and sayth a part vnto him selfe, Thanked be God, for cleansing the earth of such off-scouring, and placing such as blesse his name. For, this wicked churle with all his glorie is become rotten and putrified. He is now in torment, and there is not one to help him, and so let him remayne there hardly: for, death is a passage for him, neuer to returne.

16 And as for me, ô Lord, I right well know that I must dye, for, the sin of our first parent hath bound vs to pay that debt, it is the reward for his disobedience, we must go againe into the earth, and returne from whence

*of Davids Consolation.* 293

we came. Neuerthelesse, ô Lord, thou shalt redeeme me from death, and deliuer me from the hand of hell, when it would lay hold on me. Thou wilt not suffer me to go downe all below, but wilt deliuer me euē at the very mouth thereof, and be contented that I acknowledge it, without suffering the punishment of my deserued thraldome and captiuitie. But what shall be the price of my redemption? shall it be the goods and possessions of the earth, and the aboundance of gold and silver? No, ô Lord, for hell is full thereof, it maketh no reckning of this geare: for thou thy selfe shalt be the price of my redemption, thou shalt deliuer thine owne body to death, that my soule might be deliuered from hell, Thou shalt put vpon thee and cloth thee with the dolours of the dead, that I might be clothed with the ioyes of immortallitie. And therefore I will not from henceforth my God, haue any other riches but thee, and in possessing thee, I shall possesse the whole world, and in louing thee, I shall be in thee, & thou in mee, and thou being there, shalt bring thither all the goods,



294 *A medita. upon the 7. psalm.*  
strength, and glorie of the world, and  
fill me full with other manner of rit-  
ches, then the ritches of these mise-  
rable carles which will not acknow-  
ledge thee: for, their ritches, are but  
the fruite of their sinne, which shall pe-  
rish with their sinne.

17 No mā ought to be abashed to see  
them all at once suddainly enriched, ne  
yet to esteeme the to be any whit the  
happier therby: for, although the false  
honor which they so greedily hunt af-  
ter, exceedeth & excelleth, and are fil-  
led with this vaine and vanishing glo-  
rie, which carieth with it but a glori-  
ous glittering outward shew, yet must  
we not be in an admiration thereof,  
much lesse enuie the same.

18 For, although they shall at any  
time haue kissed the earth, and put on  
the round compasse thereof, yet shall  
they carry away nothing of it with the  
saue their winding sheet, nothing shall  
follow them but their shadow, and yet  
I belecue, that it will also leaue them,  
for the very selfe-same day which ma-  
keth the shadow, will forsake them, and  
they shall want the ordinary light, and  
in stead of these magnificēces, pōmps,  
and

*of Davids Consolation.* 295

and swelling ostentations, wherewith they make little children ascard, shall wrap them vp in sorrow, grieve, dolor, anguish, pouertie, and miserie, and cast them into Mercuries heape.

19 And is it not great reason that it should be thus? for, they haue taken their pleasures here in this life, and haue had their felicitie in this world, and whatsoeuer they haue desired, hath falne vnto them, goods haue come rolling in by heapes vnto them, the felicitie of their greatnesse was a burden vnto them, they esteemed of none, but of such as did help to enrich them, neither loued they any but such as gaue them, and made much of none, saue of those that encreased their revenues. They are like to those mé, who because they would haue a great stock, sell the proprietie of their goods vnto others, they dye, leauing nothing behinde for the world to come, hauing made no prouision for any goods that are there in request, but content them selues with the goods that serue for this earthlie life, which being ended, they are left verie poore. They haue desired honor, but a vaine

296 *A medita. vpon the 7. psalm,*  
and slipperie honor, which hangeth  
and resteth but vpon the opinion of  
fooles; they had it, but they could not  
tell well how to keepe it. They would  
gladly haue sit vpon the top of the  
wheel, & that being turned about, they  
are now downe in the bottome therof,  
but blessed and happy are they which  
can keepe them sure and immouable  
vpon the scaffold, and see them selues  
safe both aboue and below.

20 But these miserable caytifes  
haue done nothing so, for they haue  
made the leape them selues, they haue  
voluntarily climbed vp to the steepest  
place, from whence they haue bene  
cast downe backward euen vnto hell,  
they are at this day in the number of  
their forefathers, there haue they  
found their Auncesters, from whome  
they receyued their birth and condi-  
tions, they were imitators of their  
sinnes, and when they are dead, they  
shall be also partakers of their punish-  
ment: for, when repentance cometh  
too late, they then learne but out of  
season, what it is to lift them selues vp  
against God, and oppose them selues  
vnto his glorie: then they learne what  
it

*of Davids Consolation. 297*

it is to afflict the iust, to oppresse the poore, and to scorne the afflicted. They are confined in the darke, and the light geueth no more sight vnto their eyes. They heare nothing but horror, and gnashing of teeth, they breath out nothing but sighes and groanes, and they neuer stirre, but with trembling and fretting.

21 When these poore senselesse people were in honor, they could not vnderstand it, but became like vnto brute beasts, which haue neyther sense nor iudgement. But yet alasse they are farre vnlike, for death, in bereauing the beasts of their liues, taketh from them aswell the feeling of their paine, as of their pleasure: but as for these poore fooles, who would neuer vnderstand wherein their chiefe blessednes consisted, but closed vp their eyes against the eternall light, and stopped their eares against the spirituall word, shall haue their sense as an argument or subiect of torments, and their spirit shall liue, continually to conceiue, and eternally to languish their miseries.

298 *A medita. vpon the 7. psalm.*

*O how good is God. &c.*

*Psalme. 73.*

**I** **O** How great is the goodnes  
of our God, and how afflu-  
red is his helpe vnto all  
those that wait vpon him?

Vnto those, I say, who haue neuer tur-  
ned away their thoughts from his iu-  
stice and mercie, and who hauing the  
eyes of their soules alwayes fixed vpon  
his prouidence, neuer gaue ouer the  
hope which they should haue in his  
grace. And how greatly blessed are  
they, whome the sundry ill haps of this  
world could neuer shake that con-  
stant assurance which they ought to  
haue of Gods righteousnesse: O, how  
greatly, I say, is the constancie of such  
men to be commended!

**2** For, to say truly, my foot often-  
times began to slip in the way, and  
I glided oftentimes as it were euen  
readie to fall to the ground. Much  
like vnto them that climbe vp a steepe  
thornie hill, who, so soone as they  
seele the briers and brambles begin to  
prick

prick and raunch them, or rub off the skinne against any flint stone, lay hold with theyr hands for verie grieve vpon the crampons and rests which help them to climbe vp, and then forthwith tumble quite & cleane downe, if they be not the sooner stay- ed: Euen so my God, whilst I would vnderstād the iudgemēts of thy works, & behold how thou dispensest thy graces, as one pricked & wounded to see the wicked prosper, I make many false steps & strides, and am ready to fal into this steep breakeneck of not belieuing thy wisdom and righteousness.

3 What, say I, shall become of the people which know not God otherwise then to blaspheme him, who think that they haue taken a pawne to serue their lusts and peruerse affectiōs, who wil none of him but to haue him serue the as a mommer, to serue their wicked doings, & for a maske to serue their iniquities, & for a lure to serue their deceits, & yet get together the fruit of his grace, and possesse in peace & rest the chream of his benefits? I confesse my God, that I am iealous of their prosperitie, and do enuie this their ease,

300 *A medita. vpon the 7. psalm.*  
and me thinketh it to be altogether a-  
gainst all reason.

4 For, who is he that seeth them,  
that would say they should dye? Who  
would not thinke but that they had  
bought of thee for a certaine summe  
the right of immortallitie here in this  
world? Who would not say but that  
they were partakers with thee of euer-  
lasting and constant felicitie? More-  
ouer, we see that all things alter and  
change here in this world, which shew-  
eth, that in successe of time all these  
things must come to an end, but we  
see their prosperitie to be so firme, and  
of so great equalitie, as that a man  
would thinke that if they continually  
encrease in such sort as they do, they  
will grow at last to be as infinite as thy  
selfe, and place them selues in thy hea-  
uenly Throne: for, there is no likely-  
hood that any thing can do them hurt,  
neither yet that any the least and only  
misshap is able to rest vpon the skirt of  
this so glorious magnificence. It is in-  
credible, that any thing can be able to  
hurt their pretious bodies, enuironed  
with such abundance of so excellent  
riches.

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5 As for other men, they are made crooked with labor, and trauell is their ordinarie course of life: they are borne with groanes, they grow vp with sighs, they waxe old with lamenting: the Sea is oftner without wind, then their liues are without torments, a man shal not see so many shot about a white, as he shal see miseries and afflictions fasteyed round about all other men. But these men alone are shielded and exempt from all these, and in an equall and constant course of life, they swimme at pleasure in the delights of this world, and make the calamities of good men, and such as feare God, their pastimes and sports. Hast not thou scene a Tyrant vpon the top of a Theatre, looking vpon poore slaues fighting against Lions and Tygres, feeding his eyes and cruell hart, with seeing a poore man pluckt quite & cleane in pieces, and dismembred? After the same manner do the wicked feed their desires, in beholding the troubles which scourge the innocents.

6 O, how prowd and arrogant doth this make them? for they thinke that the earth was made for them alone,



302 *A medita.vpon the 7.psalme.*

may, they suppose, that it is not great enough to hold them. As for other men, they looke ouer their shoulders at them, and it should seeme that they enuie them because they liue, and disdainfully say in murmuring wise, Shall we alwayes see this raskall before vs? Shall this bundle of miserable wretches be euer still in our eyes? And besides, when they are alone, they say, What begger is this? What beast is it? Thus we see how they are louers of them-selues, without companion, and they know no good thing here in this world, but them selues, none wor-thie desert but them selues, and taking them selues as Gods, they adore them-selues, seruing nothing but their owne lusts, and reuerencing nothing but their owne passions, so as they are couered ouer from top to toe, with pride, iniustice, and impietie.

7 They are fat with nothing but with wickednes, and their bodies are not fatter with grease, then their soules are with sinnes & iniquities. All manner of villanies and abominations rumble & tosse vp and downe in their consciences, all their desires & thoughts  
tend

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tend to nothing but vnto some filthi-  
nesse, or malignitie, at this their eyes  
leere and gleere, at this it is, that their  
hands itch, hereon is all their heart  
set, other affection haue they none,  
they are moued with nothing but with  
malice, a man would say, that this  
were it, which stirreth and embold-  
neth their bodies.

8 Thou shalt see, that after they haue  
a long while forethought themselves of  
their sinnes, after they haue chewed  
down their wicked purposes, & execu-  
ted any cursed enterprise, how they  
glory therein, braue all the world, speake  
of Authority, they haue law to do what  
so euer they do, there can nothing be  
so stoutly or yet so proudly imagined as  
they do, but if they had any shame at  
the least, & that being contented licen-  
tiously to outrage men, yet might they  
cōreine themselves frō most villanously  
blaspheming the holy name of God.

9 But what shall I say my God? they  
haue lifted vp their heads against hea-  
uen, & disdainfully looked vpo the seat  
of thy mightines, as if they would haue  
sayd, who is like vnto vs? which do here  
in this world what we lust: yea euen we,

304 *Amedita.vpon the 7.psalme.*  
vnto whose bowes all men bend them-  
selues, and vnto whome nature her  
selfe serueth for a walking staffe. And  
as for the earth, they will not so much  
as once vouchsafe as it were to looke  
on it: but in the end, casting their  
eyes vpward, by way of commiserati-  
on, say, what is all this that we see, but  
that, whose abundance is noysome to  
vs, and whose fertilitie troubleth vs?

10 This is in very deed, the cause  
ô Lord, why all the people, being asto-  
nied, assemble them selues together to  
behold this monstrous sight, men run  
euery where vnto this spectacle, and  
know not what to say, when they looke  
vpon this wonderfull shew: for they  
are there fast tyed, gaping and looking  
on it.

11 And in the end, they lose their  
patience, and begin to murmur, and  
why? doth God which seeth all things  
say they, perceiue this? Is not this he  
which hath that great seeing eye,  
which sawe all things before they were  
made, seeth them in their being, and  
foreseeth them to bring them to their  
end? Is this he, whose prouidence is  
sayd to be as great in the government  
of

*of Davids Consolation.* 303

of the world, as his goodnes was great in the creation of the same? If he hath disposed all things by compasse, and created all things by measure: If his iustice be presidēt, and hath the chiefe place in the gouernment of this world, what doth he at this present, how is it, that he is now asleepe?

12 Behold how the wicked spoyle his goods, and possesse the ritches of the world: a man would say, that all things are created for them, goods rayne downe vpon them as they would desire, honors roll in by heapes into their houses, felicitie holdeth them whether they will or no, they desire, and haue, they wish, and it commeth vpon them.

13 And in the end I my selfe thus sayd also, what now, my God, what a thing is this? for the iustifying of mine hart, and the ruling of mine actions according to thy commandements are all in vaine? I gaue ouer all mine owne affection, because I would loue none but thee, I haue circumcised mine hart of all his wicked desires, and fettered my will with the shackles of thy loue, because it should serue nothing else

306 *A medita. vpon the 7. psalm.*

but thy glory: and in eschuing both finnes and sinners, I haue kept companie with the innocents, and washed mine hands amongst them, and not the hands of my body only, my God, but the hands of my soule, thar are mine affections, which I haue washed and purified with the brookes of my teares.

14 I haue embraced repentance, & scourged my selfe all day long, beating mine hart with cōtinuall sorrows, pricking it with sharp and piercing contritions, and driue from it with many sorrowfull sobs all that ill and cursed humor which hath engalled my will. Euery morning when I rose I cryed thee mercy for my finnes, and detested mine iniquitie, and thinking to amend my life, I continually watched ouer this purpose, and thereupon I began my dayes worke.

15 I sayd within my selfe whē I was alone, loe, as for my selfe, all that I am able to say, is this, that in the end, they which feare God, and serue him, are afflicted, and they that blaspheme his name, liue at all ease & pleasure. And therupon, I began o Lord, to detest the  
condition

*of Davids Consolation. 307*

condition of all those who glorified them selves in being thy children and chosen people, and began to say, Are these they that are called the children of the Almighty God ? verely, these are the children of reprobation, for loe, the other sort, possesse the inheritance of their Fathers, and these men live in extreame pouertie. But the others are they that abound in all wealth, and vnto whome God is so favourable and indulgent, which are his children; it is they vnto whome this name belongeth, seeing they enioy his benefits, and are masters next vnto him selfe, of his works.

16 As I my selfe, ô Lord, verely thought, that I knew it to be so, and to say truly, I was told that it was so indeed. I could not hold me from vexing & tormenting my selfe, saying, Ah my God, how doth this fall out ? Is it possible that it should be thus ? considering how thou hast threatned the wicked, and how thou hast also prepared punishment for them ? To be short, I became strangely and wonderfully perplexed, when I considered of this geare.

308 *A medita.vpon the 7.psalme.*

17 But I at last perceyued thy mind and purpose, and hauing entred into the depth of thy sanctuary, me thought I was come into thy holie consistorie, and vnderstood thy counsell therein. For, after I had resolued with my selfe to see the end whereunto thou haddest prepared those peoples, I forthwith saw that thy iustice is most true, and that although it sometimes maketh slow haste, yet it payeth home at the last with seueare punishment, and therefore I verie stedfastly waited and looked what should become of them.

18 And truly, in the end, thou payedst them thorough stich, and rewardedst them according to their craftie and wicked dealing. For, when they thought them selues at the highest degree of honor, behold, thou ouerthrowest them, and castedst them down headlong in a bottomlesse depth of miserie. For, all their pomps, magnificences, and ritches, were nothing vnto them in the end, but an high and eminent scaffold, to bring them vp vnto that steepe and high breake-neckke, from whence they were most shamefully rolled downe ouer and ouer.

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19 O most true God, what a desolation & discomfort is this? There is nothing but weeping about them: for, all they of their guards, and all their pensioners, do nothing else but beate their breasts, holding down their heads as the Lilly holdeth downe his when it is sore rayne-beaten, and hauing compassion of those whome they were wont to enuy. They most lamentably looke vpon the ruine of their idoll, and consider with them selues how foolish they were to make a mortall and miserable man their God, who was no better then wind or smoke. For, if a man considereth and marketh their end, he shall see them dispatcht and gone in a moment, neyther is there any thing that cometh more speedily to an end, then the way of their greatnesse bringeth them thereunto, and they haue bene so suddainely changed, as that there could be nothing possibly to be seene of them. Behold and looke on them, for once they were, and now they are not, hardly can a man see their footsteps, and marke, whither their sinnes haue brought them, it was a great while before the snare or grin



310 *A medita. upon the 7. psalm.*  
could be made fit for them, but loe in  
the end, they lighted into it. For, du-  
ring the time that the foundation of  
the house was in vndermining, they  
climbed the higher, that their fall  
might be the greater. They conti-  
nually clambered vp higher and high-  
er, and thought, that whatsoeuer was  
below them, was theirs only, but in the  
end they clambered vp so high, as  
that they lost them selues in the ayre,  
before they could get againe to the  
earth, so as they were caried away  
with the wind.

20 And loe, they became as dreames  
when men awake: for, as a man sayth  
when he awaketh, I dreamed well to  
thinke of such a thing, euen so shall it  
fare with you, for, when such men as  
ye are shall vanish away and come to  
naught, the people will then say, surely  
the greatnes of these men, was but as  
a dreame, and a very meere, vaine, and  
inconstant folly. For, thou wilt make  
them of so little worth, as that they  
shall be neuer once thought of, but as  
in a mockerie, and in discommending  
and condemning their pride and inso-  
lencie, will say, See how their houses  
are

*of Davids Consolation.* 311

are ruined, behold the place where these outrageous Sirs dwelt, who cared neither for God nor men, which delighted in nothing but in filthinesse & wickednes, who haue built so many, and so many houses with the boanes of the poore, and cimented their palaces with the bloud of the needy, and loe, there remaineth nothing of all that they had, but the markes and notes of their ignominie, for, the tempest hath passed ouer them, and there is not so much as any one tittle or iote remainning of them.

21 Thus we see, ô Lord, that we must not rashly iudge of thy prouidence, and therefore who so euer will iudge therof, must patiently wait vnto the end, and suffer himself to be led by thy spirit, & must call vpô thee also for the comforting & adressing of him: for, notwithstanding that I fret, fume, chafe, sigh, & grone, and haue set euery part of my body in a sweat with sore labor, and brought my selfe as it were euen to deaths dore, yet am I neuer a whit the better for it: and after I had tormented my selfe, I found my selfe as resolute as I was before.

312 *A medita. upon the 7. psalm.*

22 I was so vexed and grieved I say, as that I knew not whether I was a man or a beast, nay, I was in very deed like a beast, and could no more comprehend the same, then if I had vtterly lost mine vnderstanding. Howbeit, I still stand to that hope which I haue in thee, and the more I see my sense and iudgement fayle me, the speedelie runne I vnto thee, and humbly beseech thee to open my spirit, that I may know and vnderstand what thy will is.

23 Thou hast taken and held me fast by the hand, and set me gently againe in the way of thy will, and madest me vnderstand thy purpose and mind, nay, thou hast done more then that, for me thinketh, thou hast opened both mine eyes, and the heavens all at once, that I might see the mightinesse of thy glorie: Thou hast I say, ô Lord, made me to see it, for, this is a thing, whereunto no mortall man without thee, is able to reach.

24 For alas, should I, poore weak thing that I am, go to seeke for that in heauen, which I cannot very well see at my feet, who cannot perceiue, but  
with

with much ado, that which is here on  
earth before me? The eyes of my bo-  
dy are very duskish and mistie, and  
the eyes of my soule farre worse, and  
my thoughts are maruellous vncer-  
taine and weake, for the earthly and  
corruptible body, dulleth and maketh  
dulle our spirits, and tyeth and bindeth  
our senses fast vnto the earth, inso-  
much as that without thee, I can not  
hope for any thing here below in the  
world, nor yet promise vnto my selfe  
any certaine knowledge of what thing  
to come. What am I able, being here  
on the earth, to iudge and discern  
without thy ayd, and without it plea-  
se thee to enlighten my spirit with  
those things which thou hast ordey-  
ned in heauen, in the seate of thine e-  
ternitie? But thou also, ô Lord, hast  
supplied my want, and led me by the  
hand, to make me see the counsels of  
thy eternall wisedome, thou hast as  
thou wouldest made me in loue with thee,  
and hast heaued and thrust my spirit  
out of my body, to make it capable of  
thy heavenly light, and of thy wise  
disposes.

My Surely, when I consider of these

314 *A meditation upon the 7. psalm.*

wondrous things, I am cleane gone,  
my hart is taken from me, and I am  
fallen into a swoond, ô God. What is  
this my God, which thou hast made  
me see? O thou the God of my hart, of  
my thoughts, & of my hope, and thou,  
ô God, whome I esteeme to be my on-  
ly felicitie, and whome to loue, I haue  
from henceforth destined all my affec-  
tions. I now know, ô Lord, what thou  
art, how iust, and how puissant, I  
will now neuer be abashed more, ne  
yet astonyed, to see the strange  
and wonderfull things of the world,  
whereof I am not able to compre-  
hend the reason. For, thy counsels  
are maruellous high, and thy wise-  
dome terrible profound. But in the  
end, ô Lord, whatsoever thou dispo-  
sest off here in this world, is finished  
by iustice.

26 For, as many as withdraw them-  
selues from thy obedience, and es-  
traunge themselues from thy grace,  
shall perish most miserably: and all  
they which breake the faith of the  
covenant which they haue sworne  
to serue their concupiscences and  
filthie lustes, and goe an whoring  
with

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with the earth, and with their carnall  
affectiōs, all they that defile their con-  
sciences, and prostitute their soules  
vnto wicked and impious cogitations,  
shall be rooted out, and passe through  
the fury of thy reuenging hands.

17 But as for me, ô Lord, I will neuer  
depart from thee, neither hope for any  
other felicitie, but so to cleare & stick  
fast to thy sides, as that I will neuer de-  
part thence. I will so stedfastly looke  
vpon thee, as that I may obserue the  
twinklings of thine eyes, and so con-  
firm my selfe vnto whatsoever thou  
desirest of me, & follow ranke by ranke  
whatsoever thou commandest me : I  
intend to put my whole trust in thee,  
and seeing I know thee to be akoge-  
ther good and almightie, and as I assu-  
redly belecue that thou louest me, so  
also will I constantly belecue that thou  
wilt assist me, and geue me all things  
that are necessary for me. O, how ex-  
cellēt & most assured is that hope, that  
is built vpon the promise of the most  
good & almighty God, who hath geuen  
me such a number of earnest pence  
of his beneficence, so many pawnes of  
his liberalitie, that he might make

316. *A medita. vpon the 7. psalm.*

me belecue, that I shall be assured of the reward which he hath promised me, if I serue him faithfully. Why doest thou, my God, most liberally bestow vpon me so many benefits, why doest thou promise me such infinitenesse, seeing there is in me nothing but sinne and infirmitie?

28 I right well see, O Lord, that it is to the end that I may be the man to declare abroad euery where, thine immensurable mercy, and vnspeakable goodnes, and publish thy prayse throughout all the gates, places of resort, and secret corners of Syon, thine holy Citie. To the end that I, going vp into thine holy hill amongst those whome thou hast assembled in thy Church, for the receyuing of thy blessings, and seruing of thy glory, might make them vnderstand the secrets of thy wisdom which thou hast vouchsafed to reueale vnto me. And that in addressing my voyce with that stile which thine holy spirit hath framed in the same, I might vnfold the holy mysteries of thine incomprehensible wisdom, to the end, that euery one hearing me discourse of the knowledge where

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wherein thou hast instructed mee,  
might be had in admiration, not of  
me, who am but an hoarse instrument  
of thy glory, but of the marvellous ef-  
fects of thy quickning spirit, who shall  
embolden me vnto this glorious, hely,  
and solemne worke. But ô Lord, after  
thou hast for a while, entertained vs  
here in this estate, vpō this terrestriall  
Syon, lift vp our eyes vnto that hea-  
uenly Syon, embolden and encourage  
vs vnto the attayning of that blessed  
aboad, and teach vs, which are they vn-  
to whome thou hast promised the  
same. And teach vs also, how we must  
carry our selues to be made worthy of  
so excellent, holy, and glorious a dwell-  
ling place.

*O Lord who shall dwell in thy  
Tabernacle, &c.*

*Psalme. 15.*



THE world, ô Lord,  
sith it hath so plea-  
sed thee, is vnto  
vs a tedious pilgri-  
mage, wee dayly  
walke therein, and



318 *A medita. vpon the 7. psalm.*

cannot finde any nights rest for our wearyed members. For, if we thinke to lay downe our heads vpon the pillow or bolster to geue our eyes sleepe, our afflictions importune vs like flyes, yea, and the very passions which are bred within our flesh, do swell & puffed vs vp, and venome vs like dangerous scorpions, and kill vs, if we presently kill not them. What are we like to hope after, seeing that as we lack strength, so must the miseries also needs grow vpon vs? seeing that which way so euer we turne, or are any way able to turne vs, we shall finde our selues altogether in the middest of the world: and this world, find it how and where we will, is onely full of misery. Where then shall we finde rest? we shall neuer find it in this miserable life, where-into we are put as chief wrestlers, to stricke against all manner of aduersities, but rather, ô Lord, in thy Tabernacle, in the holy dwelling place of thy Godhead, where our labors shal be crowned. O blessed, yea thrise blessed is he, for whom thou hast prepared this so goodly and pleasant a withdrawing place, for the mitigating and comforting of his paines  
and

*of Davids Consolation.* 319

and griefes past, within the bosome of thy grace, and resteth himselfe betwene the armes of thy mercy. But, who are they that shall one day dwell with the companions of thy blessednes & glory? for, to heare that which is said of it, this is not a place for all the world to come vnto, for this is a place of a monstrous height, and of an infinite largenesse, and compassed & adorned with incredible magnificence. I know not what else to say vnto thee, but that this is a very high hill, vpon the top whereof, is a maruellous beautifull Garden, beset and furnished with all sorts of delicat & fine flowres, wherein also are plâted many rowes of trees, of infinit sorts of fruites, and moystned & bedewed with most liuely and cleare running waters. Certainly, this is a very hye hil in deed, for who soeuer cometh there, must on euery side runne through grievous and hard tribulations, yea, an hundred times harder then either the flint or rocky stone. And he that will come there, must be alwayes farre from the center of the earth, that is to say, hee must not be too too farre in loue with

320 *A medita.vpon the 7.psalme.*

himselfe, but must tread vnder his feet all sensuall and earthly affections. This is in truth like a most flourishing Garden, for in it are resident, the seeds and causes of all things, which dayly bring forth most infinit goodly effects, and most noble and excellent works: for, the partitions and deuisions thereof, there is a goodly disposing of the parts of the world, so iustly and euenly measured, as possibly can be deuised. The frutes thereof, are the pleasant and sweet sauouring contemplations of wisdome, wherewith it nourisheth and satisfieth the soules there dwelling. The running waters thereof, are the spring heads, issuing from the eternall bountie, which spreadeth it selfe from an high ouer all the parts of the world, and cōtinually batheth and refresheth them. O most beautifull & holy hill, who shal ascend vnto thy top, and who shal rest in the bosome of this so glorious and delightfull an abiding place?

2 Euen he that is purified within the sacred flames of an holy and deuout zeale: that hath so eased his soule of the dregs of the world, that there

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nothing left to hinder his course from going that way. For, when the desire of our soule is left naked and bare, it draweth right on vnto the end of her wishes, euen towards the seat of her felicitie. And it is euen then, when being out of loue with it selfe, which is the verie seducer of our vnderstanding, it iudgeth altogether vprightly, and rendereth to euery thing that duety which nature commandeth, conseruing peace by iustice, maintaining all things as they were in their creation, and directing them vnto that end for the which they were brought forth. And to say truly, the iust man is nothing else, but the mirror of nature, who defendeth her lawes, and fighteth for her owne conseruation, maintaining in rest & peace that, which was by wisdome created. And therefore, o thou Iustice, the mother of peace, thou art, next vnto innocencie, in the first degree, to ascend vnto the hill of eternall blessednesse.

Next after, Truth followeth thee, clearly shining on euery side, which is a most firme and durable rock, a

322 *A medita. vpon the 7. psalm.*  
gainst the which the cloudes of scandalers kick in vayne, and at the first encounter which they spurre in her flanks, they are all cleane scattered and gone. And Veritie, who presenteth her selfe second, marcheth to get into that blessed harbrough. For, o beautifull and holy Truth, whensoever any one loueth thee, and hath set his hart on thee, thou thy selfe art by and by in his hart, and after goest into his lips, & there adornest thou him with most singular beauty. And to say truly, that beauty is nothing else but the eternall truth, which shineth in the works of the word of God, which made al things fro the beginning. He then which hath embraced this pure truth, shall ascend to that top, he hath ioyned in thought with her, set vp an Altar in his lips, driven fro him deceit & lying, & rooted them cleane out of his hart & mouth. For, lying is the very mortall poyson of the soule: it is a flymy & cleauing humor, which ouerflowing the eye of vnderstanding, engendreth therein as it were a filme, which taketh away both sight and iudgement.

-4. No, no, he that will ascend into  
that

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that hill, must cast from him all vanitie and lying, for these ragges will catch hold on euery nayle: he must also be purged of this venomous malignitie, which is alwayes busie and readie to do ill vnto his neighbour, the very poyson of humane societie. For, seeing it hath pleased thee, ô Lord, that men which liue together, should serue, as all the rest of thy works do, to the ministerie of thy glory, he that cutteth off good will, which as a firme band ioyneth the together, doth not he break thy law, & offend thine honor? what shal become of him then, who not content to suffer the fire of charitie to wax dead in his hart, but enforceth himselfe besides to defame his good name?

And therefore, ô Lord, he that will ascend vnto thee, and stretcheth out his hand to enter into this blessed habitation, must alwayes abhorre these pestilences, which being full of bloody malice, thinke of nothing but of the infelicitie of their neighbours, & take pleasure in nothing but in displeasing and grieuing of them, as by their very countenâces may be scene.

324 *A medita. vpon the 7. psalm.*

for, when they weepe, then are their neighbours in good estate, and when they laugh, then goeth it ill with them. No, no, their imaginarie greatnesse, their pride settled vpon their extortions and deceits, will not suffer them to abide an honest man, for, they are but white painted sepulchres, whose filthinesse and infection, will one day discover it selfe, when it shall please thee, my God. But knowest thou who they are that will make accompt of an honest man? Euen they that feare and serue thee in holinesse of life, and simplicitie of hart.

6 They, I say, ô Lord, who thinke thee to be alwayes present, not only at their actions, but in their most secret thoughts, they that inuiolably keepe their faith, whose word is a sure pawne of truth, vpon whose promise his friend assureth him selfe, and accompteth it already done which he hath promised: for, such a man, ô Lord, beleueth verely that his saluation dependeth of the promise which thou of thy meere fauour and grace, hast made vnto him, and that he shall not be worthis to receiue the effect of thy holie promise,

*of Davids Consolation.* 325

promise, if hee render not vnto his neighbour, the sure effect of his owne. He will not heare Vsury once named, but abhorreth that wicked theeuery, which putteth another mans necessary to ransome, putteth the help which he oweth vnto his neighbour to sale, and selleth time, dayes, moneths, & yeares. But much lesse will he be corrupted, to condemne the innocent, to sell the goods of another man wrongfully, and defile the sanctuary of Iustice for filthy gayne: but holding his eyes alwayes open, that he may vnderstand the poynt of reason, and leaneth but vnto that side where the law iudgeth rightly. Neither doth avarice make his hand shake, nor fauour to hold vp his hand to take, but keepeth him selfe alwayes equall and vpright, and faithfull and iust vnto all others, geuing by his wisdome, authoritie vnto his iudgements.

¶ He that shall thus liue, shall without doubt, ascend vnto the height of this happy hill. The Angels shall carry him vp in their armes, guide his feet for feare of stumbling, and in the end, place him before the face of the eter-



326 *A medita.vpon the 7.psalme.*

nall truth, where he shall for euer enioy the pleasant abiding place of this most excellent hill, lifted vp aboute the heauens, to be the habitation of glorified innocencie, and be reunited vnto the principall of his being, which is that euerlasting Deitie, and diuine eternitie. All things here below, alter and change, haue an end, and are consumed: but he, whose vertue shall haue lifted him vp vnto this heavenly blessednes, shall continue in most glorious estate, and vanquish all times and ages. Strengthen therefore, o Lord, our courages, and comfort vs in these worldly afflictions. And seeing it is thy good will and pleasure, that good men shall goe this way, through the insolencies and injuries of the wicked, susteine thou their hope which is shaken by their afflictions, and by the prosperitie of the wicked, and graunt them constancie to continue vnto the end, that they may see the repayment both of the good and of the bad.

A  
MEDITATI-  
ON OF THE  
Lords Prayer.



MEDITATE

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## A MEDITATION of the Lords Prayer.



Come vnto thee,  
my God, as vnto  
the common Fa-  
ther of the whole  
world: I come vnto  
thee, I say, who in  
the creation and  
conseruation of all thy works, hast wit-  
nessed thy selfe to be a most affectio-  
ned & louing Father. To thee I come,  
as to my right Father, who hast not  
contented thy selfe with the geuing  
me of my being, life and feeling, as  
thou hast done vnto the rest of thy li-  
uing creatures, but hast sent downe on  
me thine holy spirit, & filled my soule  
with an heavenly light and beame of  
thy Diuinitie. I come vnto thee, my  
God; regenerated & reincorporated  
into thy familie by a new grace: I  
come, by reason I haue appeased the

wrath of my Father, through the satisfaction of my Redeemer. I come, because thou thy selfe hast called me vnto thee, and holdest forth thine armes. Receyue me therefore, my God, not after the austeritie of a iudge, but according to the compassion of a pitifull father, and accept this mine earnest prayer, which being conceyued in the bottome of mine hart, hath disclosed it selfe by my lips, and flyeth with my voyce vnto the favourable care of mine heavenly Father, seeing it hath pleased thee, ô Lord, to suffer me so to call thee. Cause it, ô Lord my God, to pierce the heauens where thou thy selfe art. I know right well that thy Throne is aboue, and that thou keepest vnder thy feet both the Sunne and the Starres, and the earth to be but a very rittle, and my selfe being the least part thereof, am a great deale lesse then nothing. Who then shall dare to make me so saucy as to lift vp mine eyes vnto thee? It is euen thou, my God, who sittest on hye, to behold at once all the works of thine hands, the better to vnderstand our wants, and dayly to

poure

*upon the Lords Prayer.* 331

youre vpon vs thy grace, as a most sweet showre. Euen thou, who hast thy selfe sayd, Aske, and yee shall be heard. But thou wilt be prayed vnto with a constant faith: cause it therefore to be borne and growe in my soule, for it is a gift, that cannot come but from the Treasure of thy grace: and as at other times thou hast addressed the lips of infants to glorifie thee, gouerne now the infancie and infirmitie of mine hart, that it may deliuer vnto my mouth such a prayer as may very well like and please thee. And because thou mayest know, my God, that my prayer is sooner conceyued in my soule then in my lips, and that although the burden of my flesh greeueth and vexeth my spirit, yet breatheth it out as much as it can, thine honor and prayse. And the first petition that I make vnto thee, is this:

*Hallowed be thy name, or rather, let thy name hallow and sanctifie me, that I may be after able to blesse & glorifie thee. But which of thy names shall I blesse? That, wherewith thou hast confounded & cast down the enemies of thy people, or*

else that, wherewith thou hast blessed  
all the nations of the earth. Wilt thou  
be prayed as the God of hosts, ô Lord  
God of all battailes, or, as the Saviour  
our and Redeemer of the world? Shall  
I tell abroad, how thou hast made  
things of nothing, how thou hast sowed  
the heauens with starres, couered the  
earth with flowres, fruites, riuers, and  
with all liuing creatures, and Man  
like vnto thy selfe? Or, shall I speake  
but of that incredible loue, by which  
thou hast deliuered thine owne only  
Sonne vnto death, to purchase for vs  
life euerlasting? I haue not breath  
inough ô Lord for such an enterprise,  
but let it content thee, that I sanctifie  
thy name with an humble and chaste  
thought, and that my meditation be  
alwayes fixed vppon all the benefices  
wherewith it pleaseth thee continually  
to fauour me, so as both my selfe, and  
as many as thou hast placed here in  
this world, as in the middest of a rich  
Temple, for the beholding and admiring  
on euery side the excellency of  
thy Deitie, we neuer turne our vnder-  
standings vnto any other thing, but to  
the comprehending and learning of  
thy

*upon the Lords Prayer.* 333

will, to the end that we being re-  
deemed in one and the selfe same de-  
ed to serue thee, *Thy kingdome may*  
and that after we shall haue cast  
the yoke of sinne, which so long  
hath thralled and captiued vs,  
thy loue alone may reigne in our con-  
sciences. A most blessed and prospe-  
rous reigne: for, to obey thee, is to  
command our vnruely appetites, and  
to command them, is, for a man to be  
master of his owne selfe, and for a man  
to be master of him selfe, is the most  
sovereigne principalitie. It is an easy  
matter, my God, to obey thee, thy yoke  
is gracious, and the tribute which thou  
demandest on vs, is nothing else, but to  
be vs to be blessed. Confirm vs  
therefore, ô Lord, in this thy will, and  
assist the zeale of thy good seruants,  
represse the insolencie of all such as  
blaspheme against thy Maiestie, be-  
cause that thy lawe, and thy truth, do  
reigne throughout the world. O King  
of kings, which hast the dominion of  
our hearts, who by our humilitie and  
obedience, hast established thine Em-  
pire, bend our wills vnder thy law, to  
the end that we looking all to one end,



aspire not but to the aduancing of thy glory, and that our good actions may testifie the good discipline of the King of heauen, vnto whome we do homage, and who alloweth vs for his subiects, of whome we hold so many benefits and graces, as that we can not possibly come any thing neere the number of them. Now, what obedience is it that we should yeeld vnto thee? how should we ghesse to do that which might please thee? who is able to sound the bottome of thy thoughts? and who shall be able to vnderstand that which thou wouldest haue? I therefore beseech thee only, that thy will be done. For, sith thou art altogether good, thou willest nothing but good things: and for thee, both to do and to will, is all one, and in making this prayer vnto thee, we wholly submit our selues vnto thee, who neuer saylest to will vs well, and to performe the same also. For, whatsoeuer, ô Lord, thou hast willed, was done, and from this thy will, as from a liuely and pleasant spring head, are deriued all the benefits, wherewith the whole face of the earth is couered, and wherewith all

*upon the Lords Prayer.* 335

the heauens are beautified. Continue  
thou the same towards vs, and seeing  
thy loue is as a fire that encrease, ac-  
cording as it findeth matter to burne,  
let it encrease and enlarge it selfe in  
doing good vnto vs, vnto vs, I say,  
poore miserable wretches, in whose  
weaknesse, miserie, and infirmitie,  
it shall finde it selfe matter enough  
to exercise and worke vpon. When  
I pray thee, ô Lord, *That thy will be*  
*done*, my meaning is to beseech thee,  
that thou wouldest eftsoones root out  
of mine heart all these worldly de-  
sires and willes, which being borne  
in the corruption of the flesh, can not  
haue any fellow-feeling and agree-  
ment with the law of the spirit: nei-  
ther geue thou me the bridle to liue  
as I lust, and seeing that I am thy child,  
and honorest me with this title, let me  
neuer be bondslaue vnto my affectiôs,  
but keepe me vnder the rod of thy law,  
& vnder the tutorship of thy comman-  
dements, to the end that my self, and as  
many as haue sworne to thy word, be-  
ing framed to serue and obey thee  
worthely, may also be ready & cheer-  
full in the ministerie of thy seruice,

so long as we shall abide here below in this mortall world, as thine Angels, and other most blessed soules, are in that heavenly habitation : and so, *Thy will be done in earth, as it is in heauen.* And seeing it is thy will that our frayle and mortall bodies do dayly decay, and haue need to be repaired and strengthened by some new nourishment, that we might haue continually recourse vnto thee, *Geue vs, my God, our dayly bread,* and geue vs therewith, the grace so to vse it, and all other thy benefits which thou hast bestowed vpon vs, that we in some measure nourishing and maintaining our bodies, grieue not, nor vexe not our soules, making them thereby lesse able to come vnto the knowledge of thy truth : And in vsing thy liberall dealing with thankgeuing, we tye not for all that, our affections vnto earthly and worldly things, but make vs so to passe through these temporall benefits, as we lose not, for the getting of them, the eternall blessings. Let not the taste of earthly bread, wherewith we feed our bodies, make vs forget our heavenly bread, that bread of life, that eternall bread, which  
nouri-

*upon the Lords Prayer.* 337

nurisheth & strengthneth our soules,  
repeth them from death, filleth our  
mouthes with the Deitie, and maketh  
the temples of our God, to receiue  
him into our bodies, and to be made  
members of his members. Graunt vs,  
O God, that by this bread, or rather  
by this flesh, we may be incorporated  
into our Redeemer: and as he, in ta-  
king and putting on of our flesh, was  
partaker of our death, euen so we ta-  
king and putting on of his flesh, may  
be partakers of his immortalitie. And  
being we haue, my God, bene made  
vessels and receptracles of his Deitie,  
with vs, and make vs cleane, to the  
end that he comming to dwell in vs,  
thou mayest finde nothing there to  
goue thee occasion to depart from vs,  
and to make vs voyd of thy grace, and  
of our saluation. Now, it is impossible  
for vs to be made cleane, without thou  
forgiue vs our sinnes, and remit our  
debts. For, we haue bene bondslaues  
both vnto sinne, and vnto death, and  
whatsoeuer we clayme to be ours, it  
belongeth vnto him: neither haue we  
any thing either to pay our raunsome,  
or yet to discharge our debt, and ther-

fore, O Lord, it is thou that must  
 Thou hast once for all redeemed  
 and set vs at libertie: but yet notwithstanding, we dayly fall into the hands  
 of the enemy, we daily commit a thousand  
 land sinnes, which make vs bond  
 sinne: cease not for all this, my God  
 to open vnto vs this treasure, from whence  
 we may take the price of our liberty.  
 Be thou, O Lord, more strong & more  
 in pardoning of vs, then we are in  
 offending of thee. Let thy merciful hand  
 stretch it selfe out continually vnto  
 for sin cleaueth fast vnto the marrow  
 of our bones, and groweth and waxeth  
 old in vs, which maketh vs while we  
 are old, to be after a sort more filthy &  
 infectious, were it not that thou continually  
 applyest vnto our miserie, the  
 merit and worthinesse of thy holy  
 passion, to the end that we in some  
 measure launching & wounding our  
 consciences, thou mayest strengthen  
 & heale our wounds, and rub our  
 with the oyle of thy mercy, the skarres  
 may of them remayne. Otherwise  
 Lord, I should be afraid, that thou  
 casting thine eyes ordinarily vpon  
 wouldst in the end be so angry &

*upon the Lords Prayer.* 339

reued, as that thou wouldest come  
fast vpon vs, to be reuenged of the  
wickednes which we our selues haue  
committed. Forgiue vs therefore our of-  
fences, that is to say, our sins which we  
commit all the time of our life: *And for-*  
*giue, O heavenly Father, as we from our*  
*hearts forgie thee that trespasse against*  
Cause vs continually to set before vs  
thy loue, by which thou hast not only  
set vs to thee to pay our debts, but the  
punishment for our sins: that we may  
see what an vnreasonable thing it  
should be for vs to looke to haue any  
mercy at thy hands, who wil not agree  
with our neighbors, considering there  
is no comparison betweene the offen-  
ces which we commit against thee, and  
the offences wherewith they offend vs.  
pluck cleane out of our hearts, all pride  
and malice for their sakes, for whose ayd  
and succour thou causedst vs to be  
borne. Geue vs gentle and meeke spi-  
rits, which may keepe vs in vnitie and  
brotherly loue, by patiently & meekly  
bearing the infirmities one of ano-  
ther. For, we right well know my God,  
how easily we slip, yea, how easily  
we stumble, and fall in the way of

this slippery and irkesome life. We haue too too little force and strength continually to keepe our feet, and resist the winds which driue vs forward into the steepe breake-neck of all wickednes and iniquitie. And therefore we pray most earnestly vnto thee *Not to leade vs into temptation*, and keepe farre fro vs all occasions which may any way cause vs to offend thee, and to arme vs with thy holy spirit against all those objects which of themselves offer them vnto vs; without which we shall be alwayes ouercome, and by the which we shall continually be vāquishers in this wrestling against sinne: for this prize, and garland of victory, is for none but for such as thou doest second in this fight. Graunt vs therefore such grace, that when any extraordinary desire of getting worldly riches assaile vs, thou wilt strengthen vs with a mind to obtaine heauenly riches, and valiantly contemne and despise the goods of this world, and the vncertaine and frayle knowledge of them. And let vs remember that they passe away as the cloudes in the ayre from one countrey

*upon the Lords Prayer. 341*

Woe to another, and in the end melt and  
consume away to nothing, and that for  
the most part, the gold and silver which  
we so greedely gather and heape vp  
together with so great toyling & moy-  
ling, serue vs to none other end, but to  
bring condemnation on our heads.  
And if so be that thou of thine owne  
goodness departest with more vnto vs  
than we any way deserve, graunt vs  
thou wilt be a will to vse them well, and  
lawfully communicate them vnto  
those that haue greater need of them  
than we haue. For the earth is thine,  
and we are but the gardeners and far-  
mers thereof: our goods are thine,  
and we are but thy dispensers and  
stewards of them. And therefore if we  
refuse to geue them vnto those which  
need them of vs in thy name, thou wilt  
not only take them from vs, but wilt  
also, for our vnthankfulness and infideli-  
ty, make vs pay double vsury for the.  
And graunt vs also this grace, that the  
vanities of the honors of this world  
draw not vs and draw vs on, to desire  
them: then is expedient for our salua-  
tion. And let it alwayes be imprinted  
in our thoughts, that there is no true



honor in this world, but to serue the  
 worthily, and that for the seruing  
 thee, the place of honor is too low  
 & that the greatnes thereof consisteth  
 in humilitie. As for the rest which we  
 wonder at & admire, it is but a deceit-  
 ful light, after which we hunt with our  
 mouth, & is like vnto those little fire  
 which appeare in the night about the  
 riuers. They shine and cast light  
 in the dark, and carry them which follow  
 them euen to their drowning, if they  
 take not very great heed of them. For  
 our worldly pomps & secular dignities  
 neuer appeare but in this darkness  
 & while we haue winkingly cast our eyes  
 vpon this heavenly light, they seeme  
 vs to shine as bright as the sunne  
 & clearenesse is like vnto a basen of gold  
 finely polished: but in following  
 them, we fall into the running brooke  
 where we are incontinently lost &  
 yndone. We vncertainly flote and  
 dest the wills of Princes, and the opi-  
 nions of the common people, so long  
 as that we stumble at last at some  
 scandale or offense, which might  
 shaketh and shiuerech vs. And there-  
 fore, my God, geue me distance,

be not shaken with beholding these  
vanities: but make me only ambitious  
of thy glory, and cause that my spirit,  
lifting vp it selfe towards immorta-  
lie, feed not it selfe with the smokes  
of this world. Neyther let me enuy  
those which possesse all these frayle  
and transitorie goods and honors:  
but let my desire be, to approach as  
nere as I possibly can, the example  
of a good life, which thou hast pic-  
tured out vnto vs with most liuely  
colours, in the table of thine owne  
life. And this being done, let all the vi-  
cious passions of ire, wrath, and ran-  
our, be banished from my soule: and  
let my desires be to do good vnto  
the world, and hurt to none, and  
let my body and soule be ever wa-  
king, and employed about good and  
commendable works, without euer  
to be englutted with pale and ill fa-  
voured slouthfulnesse. And let this  
thicke and infamous gluttonie, which  
abuseth thy gifts, and which is drow-  
ned in wine, and buried in superfluous  
eating and drinking, be far away from  
me. Quench also, o my heauenly Fa-  
ther, all these shamelesse prickings of

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the flesh, which allure vs to breake the  
chastitie of our bodies, and puritie of  
our minds. Beate backe from vs all  
objects, which may stirre vp in our  
soules any slippery and shamelesse af-  
fections. And to be short, *Deliver us*  
*from all euill*, namely, from all euill An-  
gels, not giuing them any power ouer  
vs. And if thou knowest that we are  
about to cast our selues headlong into  
euill, make speed to pluck vs back, and  
stretch out that fatherly hād of thine,  
which is alwayes more ready to shew  
mercy then iustice. Saue vs, o Lord,  
maugre our selues: neither let our re-  
laps and peruersenesse so sharpen and  
quicken thee against vs, as that thou  
remember not thy selfe, that thou  
art not only our God, but our Father  
also.

**MEDITATI-  
ONS VPON THE  
Lamentations of  
JEREMIAH.**

*Translated out of French into  
English, by Tho. Sto.  
Gent.*

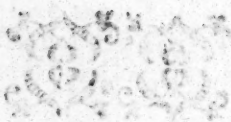


MEDITATIONS  
ON THE

TRANSCENDENTS OF

THE HINDU

Translated out of French into  
English by Thomas  
Gore.



1734



# Vnto the Kingdome of France.

Guill. du Pair greeting.

**S**eing, most miserable land  
wretched Province, that thy  
ouer great exceeding in thine  
auncient and wonted delights  
& pleasures, hath brought thee  
into this outrageous fury, and that thine ill  
hap hath caused thee to put to these thy rend  
and torne hands, to plucke out thine owne bo  
wels with all, and to disfigure thine owne face:  
yet if there be any intermission of this hote  
bristling mischiefe, see thou employ the same  
about the beholding and looking vpon thy mi  
serie. But if so be thou be too too fearefull of  
the miseries which thou hast brought vpo thy  
selfe, or canst not abide the sight of them, be  
hold and looke vpo the ruine & destruction  
of these miserable Hebrewes, because it is the  
truest glasse that thou canst looke in. But whē  
thyne eyes shall haue borrowed their image

Vnto the Kingdome of France.  
and face to behold and see thy miseries there.  
it, let them also borrow teares of thee  
mayle and mourne for them. For the chiefest  
remedy to ease thy sorrow and grieve, is for  
thee to acknowledge the same, and then to  
haue compassion thereof. And when will  
that be? forsooth euen then, when God, who  
loueth thee more then thou louest thy selfe,  
shall by his owne loue overcome that desire of  
thine which thou hast to destroy thy selfe.  
And in waiting for this good, and praying  
for the same, I do here prepare and make  
ready for thee holy teares, that thou mightest  
thereby mollifie thine hard hart, and ex-  
tinguish therein the wrath of God enflamed  
against thee. It may be that they will well  
like thee, as a charitable remedy ought to do,  
and it may be that they will mislike thee, and  
then wilt thou do as men do, who viterly re-  
iect whatsoeuer is offred them for their good.  
And whether they please or displease thee,  
yet will I neuer cease both to loue and serue  
thee. For, what is it that I should more rea-  
dily and willingly loue and serue, then my  
deare and best beloued Countrey, my deare  
Countrey, I say, that maketh some account  
of me? The Lord my God saue and preserve  
thee my poore countrey of France, and graunt  
me grace to be able as blessedly to procure thy  
welfare, as I haue an earnest desire to do it.

# MEDITATIONS

vpvpon the Lamentations

of Ieremiah.

THE PREFACE, *Aleph.*



Good Father hath  
alwayes a great re-  
gard vnto the wel-  
fare of his childre,  
and seeketh by all  
meanes possible to  
preserue & keepe

them, But when they, through their  
rathnesse and wilfulnesse shall despise  
his wisdomes, and go about vnto  
ruine them selues, and in the end cast  
them selues headlong into those cala-  
mities which he foretold them, he by  
and by is reuenged of his eyes, filleth  
his face with teares, and his soule with  
griefe. But if so be he haue leysure to  
poure out his sighes, and that sorrow  
griue his tongue leaue to vtter any  
words, they are nothing else but so



350 *Meditations vpon the*

many lamentable passions, turned in  
to gall and bitternesse. Such a one  
do we, both heare, and see at this day,  
this Prophet to be, who hauing long  
before foreseene the tempest which  
should ouerthrow his countrey, de-  
nounced and cryed out with open  
mouth, that the time of her destruc-  
tion was at hand, and should see their  
houses burnt, and their City sackt be-  
fore their faces, if so be the inhabi-  
tants therof did not speedily with run-  
ning streames of teares, and with  
sackcloth and ashes, meet with the en-  
flamed wrath of God, for their sinnes  
and transgressions. But they rather  
harkned vnto the deceitfull words of  
their enemies, then vnto the voyce of  
their friends, and harkned rather vnto  
those that brought them tidings of  
their destruction, then vnto them  
which denounced the same vnto the.  
And so it fell out, that this beauti-  
full and mightie Citie, the very eye  
of the East, and myracle of the whole  
world, after so many, and so many  
threats, fell in the end into extreme  
calamitie. And after that she had  
bene spoyled and sacked, she saw her

*Lamentations of Ieremy.* 351

inhabitants chayned and led into miserable bondage, whole households taken away, and led into captiuitie, women and maydes dishonored, and afterward deuided & parted amongst the Souldiers. And then *Ieremiah* beholding the vncomfortable face of this Citie, acknowledging therein, nothing more then the sorrowfull effects of his old prophecies, began to lament them after this manner, saying:

CHAPTER I.



Ut alasſe, in what  
estate doo I ſee  
thee, thou great  
and proud Citie?

O, the pride of

thy magnificent Palaces is now abated. Now, all thy ſumptuous and rich ſhewes of thy coſtly buildings are come downe, and brought to rubbiſh. I looked on euery ſide of mee, to ſee what was become of all the braue men, which were woont to furniſh thy houſes, but I ſawe al lye lyke a waſte wilderneſſe.

I sought in euery place, and could finde nothing, there was no bodie to answer me, and yet I called all the towne out. I saw nothing come out of thy Castles but iack dawes & owles. And now ô poore Citie, which sometime wert the stately dwelling place of Kings, and the Princeesse of Prouinces, and the seate of the kingdome, thine honor is dead, and thou art become a most miserable widow. Sorow is now thy liuery and badge, sorrow, without end, sorrow, full of all horror, yea and sorrow, full of all despaire. For, alas, thou sawest not only thy goods and childrē lost, but being lost, thou sawest them also put vnto most cruell paine and torment. With what eyes shall they be euer able to looke towards thee, and with what thoughts be able to remember thee, when as groaning vnder the burden of a most insupportable slavery, they shall represent vnto thee, thine auncient magnificence, and their pristinate libertie? will they not all say weeping, that the Princeesse of the nations is now become a most wretched slaue, and she that was wonted to commaund others, is become  
her

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her selfe now to be taxed? O poore and miserable Citie, thou hast now maruellously altered thine estate and condition. Weepe therefore, and sigh hardly, for, neither thy weeping, nor yet thy sighing, will these many dayes be able to match thy miseries.

*Beth.* She wept and wept againe, and her eyes neuer ceased. And when the Sunne arose to take his course, she began to mourne, and when he went downe, yet had she neuer made an end. All liuing creatures withdrew themselves into dolefull and darke places, and all things were silent and at rest euery where: but her plaints increased in the darke, and the nights rest was troubled with her cryes. Her broken and trembling voyce sounded euery where, and all the whole world that heard this complayning voyce, were moued with horror and feare. Her cheekes were neuer dry, and her teares neuer ceased running. Her face was euery wet, and her eyes distilled continually. And alas, how could her plaints end, when as there was no end of her miserie? She had not one onely to comfort her, no not so much

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as one to wipe away her teares. All her friends forsooke her, and the neereft neighbours she had, quire and cleane left her. They that sometimes honored her good hap, do now vtterly contemne her, and they that once reuerenced her prosperitie, do now scorne and mocke her: for, some of them fled from her when she fell into miserie, and they that tarried behinde, did nothing elle but dishonor her.

*Gimel.* Thus was poore *Ierusalem* and the poore *Hebrewes* entreated and handled in their captiuitie. And after losse, followed shame, and after damage reproch. They went this way and that way, thinking to find some that would comfort them, but all the world pursued them. And what, the very dens of the wilde beasts were their safetie, when any went about to set vpon them, and the poore people could neyther finde caue, nor any place of repaire, safely to go into. The nature of miserie is to haue compassion on others, but the miserie of this people, encreased the harred that was borne them, in so much as that nature it selfe is here  
alce-

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scattered, to the end to augment the  
lament of these poore people.

Alasse, what a fatall ruine is this,  
that cannot be auoyded? For, thus  
they might haue sayd: If so be ye will  
haue our goods, ye shall haue them: if  
so be it be for our lands & houses that  
ye afflict vs, why, take them to you,  
and if yee persecute vs for hatred  
that yee beare vnto the name of our  
Chuntrei, why, wee will banish our  
selues thence. What would our mi-  
serie haue more of vs? Why perse-  
cuteth it vs when as wee are readie  
to flye? Doth it afflict vs that are  
poore wretches? and pursue vs who  
are banished? Wee are scattered a-  
broad through out all the nations of  
the world, and stray and flete about  
like wracks and vagabonds, we haue  
all the miseries that any can possibly  
beare, and yet haue not so much as  
one of the least of their comforts. And  
they that see vs, are voyde of com-  
passion, neyther do they looke on  
vs vncompassionately vppon vs, but  
sorrowfully also. And this was not our  
murther in one place alone, but  
every where: and the onely benefit

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which we haue, is this, that all things are alike vnto vs, in our miserie. For, persecution passeth as lightly away as we, and is present euery where with vs. For, if we thinke to escape by any vnknowne and secret place, we shall finde some thing to bewray vs, and deliuer vs vnto our enemies. Ha, what thing is this? must we who are chased into all the corners of the earth, thinke to returne and hide our selues vnder the ruynes of our houses, there to renew continually our griefes, in beholding the hideous desolation of our Citie?

*Dalet.* O poore *Syon*, wee should then be enforced to behold thee againe with far more reares & groans, we should looke vpon the great beaten hie wayes, and say vnto our selues, What is become of all those companies that were wont to couer all these hie wayes, and where are they that were wont to come by heapes, to honour our Citie? For, all the nations both whole and some, haue come running vnto our feasts, and to the solemnities of our great sacrifices: but now, we see not so much as a man once come heere

vnto

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into this holy Citie. There is not so much as an hermitage about it. All the wayes are couered ouer with grasse, and there is a pretie forest of briers & thistles about it. Neither can one finde and pick out the footstep of any man. These beautifull and great gates so richly & cunningly wrought, which in the solemne dayes were be-long with garlands and nosegayes, are now layd all wide open vpon the ground, and broken in fitters. The Centres that layd open the wayes, are now filled and stopped vp with their mynes: Alasse, what a change is this? And the garmets of our Priests which went in their *pontificalibus*, singing with great maiestie & reuerence the pray-les of our God, are torne and rent in pieces as well as other mens, and do nothing else but weepe and groane. They looke vp pitifully with their eyes into heauen, to see whether the ri-gour of his wrath would fall vpon them yea or no. The tender Virgines who were wont with their beauty to adorne the face of our City, as the Starres do a most glorious and cleare night, are all withered and besmeared, and



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nothing but horror and astonishment in their countenances. For, extreame famine hath dried vp their flesh, cold hath bereaued them their ruddy and smooth cheekes, sorrow and griefe hath wrinkeled their faces, and the flower of their chastitie by the soldier insolently defaced, hath covered all their faces with shame and dishonor. And these are now no more, but euen so many dead, liuing. For, they liue altogether in sorrow and griefe. Neither is there any thing that encourageth them more to liue, then the same dolor, which killeth them with very heauinesse, and awakeneth them out of their bitterness.

*He.* A dolor truly, too too bitter, and in very deede more bitter then soote, to see them-selues carried in triumph by their greatest enemies, to see them braue by our spoiles, rich, by our great povertie, and mightie by our ouerthrow. Thou hast, o Lord, poured out thy heauie wrath vpon vs, and madest vs feeble how heauie thy reuengesull hand is. Thou hast, I belecue, gathered together all our faults into a bundell once for all, because

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cause that when thou sawest them to be so infinite, and worthie the like payne and punishment, thou awaknedst thy selfe, and hast discharged the arrowes of thy seuerer iustice against vs. But, ô Lord, oughtest not thou to stay the course of our punishment in our owne persons, and consume all thy torments vpon vs? but must we also be tormented in the persons of our children, and for the making of our miserie the greater, to cause vs also to see theirs? For, wee were spoyled of our goods, put out of our houses, and led away captiue. Wee thought that there was nothing, as it were, to bee feared more then death, and yet now wee feare it not, for, it is sweet to those that are in miserie. But our speedie and quicke calamitie, to our great payne and grieve, hath now overtaken vs with newe miseries. For, wee haue seene goe before vs whole bands of our children fettered, and carried captiue into Babylon, there to serue our enemies as bondslaves.

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*Van.* Euen so hath *Syan* lost the flower of her youth, and all the honor of her City is cleane gone: She hath bene miserably torne all to rags, and there is no whole thing left in her, but sorrow & grieve. For, the greatest and ritcheft of her inhabitants were caried away by tucupes, and led into strange Prouinces, as flocks of sheepe are driuen by dayes iourneys from market to market, without geuing them any leaue to feed as they go. They go with their heads and their eyes looking downe to the ground, sighing most piteously. And the conqueror followeth them scourging them with rods, and they which dwell by the hyc wayes sides, as they passe, laugh at their affliction, and most iniuriously cry out vpon them.

*Zain.* And as a fresh wound openeth againe the old ones, euen so were their harts thoroughly pierced, whereby they remembered their old sinnes, and the punishment which their fathers suffered, because they had forsaken the true seruice of God, and geuen them selues ouer vnto their foolish passions. They called also to mind, how often they

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they were fallen into their enemies hands when as God had left them. O, thou too too ouer late remembrance, thou shouldest haue come a great while sooner, to haue turned them from their wicked and abominable wayes, and if they would not haue done it for Gods sake, yet they should haue done it at least for feare of his fury which they had so often felt. O late repentance, which commeth after punishment suffered. They were verie poreblind that could not foresee this great trayne of miseries which followed their offences. But alas, & blind sinne, thou doest thus bleare the eyes of thy friends, and wilt not put them in mind of their repentance but when it is all past time. For, *Ierusalem* hath turned her back vpon God, and followed her owne concupiscences, she hath made her a God of her owne pleasure, and worshipped her owne delights. She neuer once turned her eyes towards heauen, vntill such time as she sawe her magnificence cleane vnder foote, the whole world laughing at her shame, making a scorne of her Sabbathes, and translating and altering of

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her sacrifices, wherein she had so great confidence, which could in very deede serue her to no purpose, because they were done with such polluted hands.

*Heth.* For, to say truly, *Ierusalem* was nothing else but a sinke of sinne and filthinesse: for, from the highest vnto the lowest, they were all most abominable: for, she began to forget her God that was so fauourable vnto her, and thereupon, as one that was blinde, she stumbled & fell into all maner of wickednesse. And after that she had groped about here and there at all aduentures, she fell into this strange calamitie: and then, as many as heretofore were wont to reuerence & honour her, began forthwith to disdain and look scornfully vpon her. For, her shame lay open vnto the eyes of al the world, & was before euery man as a laughing stocke. Some asking her, what was become of all her wealth, some, what was become of all her honor, and there was neuer an honest womans child, which had not a gird at her. In so much that she could do nothing else but weepe, and being all ashamed and comfortlesse, she was driuen to goe hide her selfe.

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*Thet.* And whē she saw her self alone,  
in what estate she stood, she found  
herself from the crowne of the head to  
the sole of the foot, to be most filthie,  
and her garmēts to be most beastly be-  
rayed, with bloud and mire. And as the  
Peacock, when he hath spread abroad  
his tayle, in looking at his feet, let-  
teth it fall downe agayne, abating  
thereby his pride, euen so hath she  
plucked downe her heart, sorrowed  
within her selfe, and cared no whit  
for death, by reason that all things  
milked her, but chiefly and above  
all, her poore and miserable life. She  
was given to be altogether sad, with-  
out hauing any bodie to comfort her.  
For her friends had forsaken her, or  
if they were neere about her, it was  
to none other end but to afflict her.  
Wherefore, when as she found no help  
here vpon earth, she lamentably lifted  
up her head vnto heauen, & with deep  
sighes frō the bottome of her hart, ad-  
dressed her selfe vnto God, and sayd:  
O Lord, hast thou not compassion vpon  
me, in this my great affliction?  
Seest thou not mine extreame mis-  
erie? Surely, there is none can saue me

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so well as thy selfe. Come therefore  
thou be the God of mercy, and forsake  
not thine humble and old seruant: for,  
mine enemy setteth his foote vpon my  
throate, and causeth me most shame-  
fully to belch. Come therefore, O  
Lord: for, my continuall iniury is thy  
shame, and the outrage that is done  
vnto a seruant, redoundeth to the  
mayster. And therefore, come O Lord,  
for, mine enemy outrageth me beyond  
all measure, and without all pitie.

*Iod.* He hath layd his bloudy hand  
vpon that which I accompted most  
deere, and spared no whit of that,  
which I made reckning off to be most  
holy. Thou hast seene him enter into  
thy Sanctuary, and into that place  
which ought to haue receyued none  
but sanctified persons: no, none but  
pure and cleane soules, and such as are  
worthie to be partakers of the behol-  
ding of thy diuine maiestie, hath seene  
receyued and touched, euen pollution  
and impietie it selfe, and seene his sa-  
cilegious hands steale away the or-  
naments of thy Temple, destroyed the  
habitation of thy deitie, and the abi-  
ding place of thy grace, as if thy lawes,  
and

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and prohibitions forbidding them not  
to abide and tarry in that place, no nor  
once to enter thereinto, had bene but  
as it were a very song. Where wert  
thou then, ô Lord, and although thou  
carest not for the iniuries which we  
haue receyued, why art thou not yet  
reuenged of the wrongs done vnto thy  
selfe?

*Caph.* Thou hast bene, ô Lord, very  
angry against poore *Ierusalem*, and hast  
sayd, that thou haddest no will to come  
to help it, by reason of the great and  
manifold offences thereof. It is now  
time, ô Lord, or else neuer, for all her  
miserable inhabitants goe shamefully  
abegging for their liuing, and haue  
geuen what so euer good thing they  
haue, for a mouth full of bread, and  
bought full dearely the water which  
they haue dronke. Forsake not, ô Lord,  
this our earnest prayer, and turne a-  
little thine eyes of mercy vpon vs, for,  
if our pride hath heretofore estranged  
vs from thee, our humilitie shall now  
reconcile vs vnto thee. There can be  
now nothing, ô Lord, to be seene so  
humble, vile, and abiect as we are, nor  
there is nothing that hath more need



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of thee then we haue, neyther can  
there be any thing found to be more  
pitifull then thy selfe.

*Lamed.* Tell me, I beseech ye, you  
that passe by and see my ruines, and  
do consider the remayne of my great-  
nesse, and then tell me if there be a-  
ny thing in the whole world so mise-  
rable as it is, and that euer sithence  
you haue had eyes, that euer you  
sawe any dolor like vnto mine? Tell  
me I pray you if euer ye were able to  
keepe your eyes from shedding of  
teares, whensoever ye beheld my de-  
solation? I speake vnto you, I say,  
which haue heretofore seene this Ci-  
tie so wonderfully furnished with welth  
& ritches, her greatnes & magnificēce,  
& do now behold her mōstrous spoile,  
do ye not thinke that you see a vine-  
yard laid wide open, whereinto all sorts  
of beasts are entred, who haue not on-  
ly spoiled the vintage of the grape, but  
haue also broken downe the hedges, &  
pluckt in sunder the very armes of the  
vines. And this ye see is the pleasure of  
God, he is iustly angry with me, & hath  
determined to visit me in his fury.

*Mem.* His vengeance is come downe  
from

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from heauen like lightning, it is come  
to thunder and lighten vpon me, and  
is entred into the very marrow of my  
bones, nothing can be seene to be  
done more suddainely, more earnest-  
ly, or more powerfully. For, in a mo-  
ment it is come, ouerthrowne all in a  
moment, and all in a minute shaken  
into fitters & pieces. For, my Temples  
and my Castles which reached vnto  
the clowdes, lye now euen with the  
groud. Our Cities are like vnto plaine  
heathes, wheron you may driue Carts.  
God hath made me right well know, to  
my cost, his power and might. He hath  
made me heare an horrible lesson. We  
thought by our wisedomes to haue  
bene able to withstand the blow of his  
iustice, howbeit, there is neither wise-  
dome nor counsell against God. We  
haue bene entrapped on euery side.  
For whē we thought to come out, and  
to be in safetie, we were fast intangled  
in his nets, and the more halte we  
made to get out, the faster were we  
mashed, & in the end were cast downe  
headlong into that punishment which  
he had prepared for vs: like vnto the  
mariner, who thinking to escape a shelf

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or flat, falleth into a gulfe which swalloweth him vp. For, our misery, is indeed a very gulfe, where our sight is taken away, and we brought back into an inaccessible wildernes, where there is none to comfort vs, in so much as that our eyes, neuer geuing ouer weeping, are able inough to drowne vs in our owne teares.

*Nun.* I neuer ô Lord, looked to escape it, for thou hast too too long had an eye vnto my sinnes, and hast determined of the punishment which I should suffer, it is ouer long ago since thou didst couple my sinnes together, and holdest them fast linked within the hand of thy iustice. In the end, I found my selfe all at once oppressed, and felt my sinnes as an hard and insupportable yoke, tye me fast to be tormented. I yelded my neck vnto the punishment, as an ox vnto the yoke, vnder the hand of an vnmercifull master. My misery gaue me no rest nor intermission so long as there was any strength in me. I might haue sayd that I was with my last master, and that God had put me into the hands of an enemy, of whome I could neuer haue

bene

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bene rid, but by departing out of this life.

*Samech.* What reliefe or comfort, O Lord, may I haue in my miseries? In what place may I lodge the rest of my hope? Thou hast vtterly extirped and rooted out the race of *Iehuda*, the very stalke of Kings & Prophets. And as if by laying open mine entrayles, thou mightest pluck out mine heart, euen so hast thou taken from me my braue and valiant children, by rooting out some, and sending captiue other-some. Thou hast chosen out a very good time for thy selfe, to ruyne and lack me, and to geue me for a pray vn-to my greatest enemies, and thou hast taken a very good order in all things for the ouerthrowing of that which I hold most deare, which I haue made chiefe choyse of, to loue, and wherein I haue settled all mine whole affection. But alas, with what crueltie, if I may dare say so, hath *Ierusalem* scene all her streetes paved with the torne members of the bodies of her poore children. They haue bene layd vpon the rack, their bones haue bene broken in pieces, and their blood hath run downe.

R. v.

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the chanel like streames. There might  
you see the poore Virgins vtterly dis-  
comforted, there is no more maydenly  
shamefastnesse left to coulor their fa-  
ces withall, that is to say, no more of  
their fathers bloud to leape vp into  
their visages, to mixe with their teares.

*Ain.* Alasse, what is there left for  
me to do in such a strange an affliction  
as this, but incessantly to weepe?  
And therefore I will weepe, and weepe  
my fill. I will conuert mine eyes into  
fountaines, and fill mine heart with  
sorrow and griefe. Ha, is it not pos-  
sible, to kill my selfe with weeping?  
Ha, when shall I sigh so much, as  
that I may sigh my soule out of my  
body? For, seeing I haue none other  
consolation, and that God alone who  
is able to ease my misery, is farre away  
from me, I can hope of none other  
end vnto my dolor, but to suffer it con-  
sume it selfe, to the end that as the  
flaming fire when it burneth brightest,  
soonest consumeth the matter which  
it taketh hold on, euen so the more my  
dolor encreaseth, the sooner it may  
make an end of the matter wherein  
it remayneth. And what other thing  
should

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should I looke to be? For, I haue lost my children, mine enemy hath gotten them into his clouches, made himself master both of me and of my goods, should I then desire to liue, to behold any longer a more continuall misery?

*Phe.* Poore miserable distressed *Syon*, hath cast open her armes, and lifted vp her hands vnto heauen, but hath not as yet found either in heauen or in earth any ayd or comfort. All the world hath runne to heare her cry, but none otherwise then as flies do swarme about a sore, to suck and sting it. Euery one of her very neere neighbours haue encompassed her, to fleese her, and to deuide her spoyles, and all her auncient friends haue forsaken her, and fled fró her, as mé would flye fró a loathsome diseased woman.

*Sade.* I feele, ô Lord, much misery, mine hart is ready to burst with very sorrow and anger, in so much as that I am enforced to cōfesse that my misery is nothing else but thy iustice, and that my sinfull háds haue wrought me all my tormēt. I haue prouoked thine anger against me, & forced thy goodnes by mine obstinate wickednes, to take

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the rods into thine own hand, to make me feeble, that thou art iust, to let me vnderstand, that thou knowest my life, to make me learne, that there is nothing hid from thee, that thou apparently seest, what is in mine hart, and that my most secret thoughts, are visible vnto thy prouidence. I thought once to haue hidden my sinne, and therefore I must needs now confesse the punishment, and that the very strength of my sorrow, draweth out the truth from my mouth. But alas, seeing my misery is such, and that all my comfort resteth in complayning, heare ye at the least, o my neighbour people, my dolefull & sorrowfull voyce, and behold a little my miserie, and marke if euer ye saw any griefe comparable vnto mine. And seeing ye will not set to your hands to ayd me, lend me yet your eyes at the least, to haue compassion on me: and if ye be not altogether stonie harted, weepe with me, to see my poore daughters thus led captiue into a strange countrey,

*Coph.* What thing is more weake, deceitfull, and vncertaine, then the force of men, and especially whē God

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is against vs. I haue besought the ayd  
of all my friends, and haue looked to  
haue had all *Egypt* to come to help me,  
because that for to hold friendship  
with her, I set my selfe against the *Ba-  
bylonians*. But alas, I remayne alone,  
and am left vnto this cruell *Caldean*  
race, and therefore, all that I am now  
able to do, is, to detest the false faith  
of my false and trayterous friends, and  
hauing vnderstood that the succours  
which they promised me were to none  
other end but to vndoe me, and to be  
partakers of my spoyles, euen to con-  
jure heauen and earth to be aduenged  
of their villanies. And yet for all this,  
I feele my miserie no whit lessened,  
neither haue I found for all this, any  
whit the more succour, that my Priests  
and sacrificers promised me, nor seene  
any of those hopes wherewith they fil-  
led me, nor yet any of the vayne pro-  
mises, wherewith they puffed vp mine  
heart, it seemed to them, that they  
could haue ouerthrowne mine ene-  
mies with bare words. They were all  
astonyed whē as they had felt the dan-  
ger, and had in the end seene the com-  
mon miserie of the whole City light



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vpon their owne heads. They dyed of  
extreame famine, theyr Philacteries  
or Rochets, ne yet their long, side, and  
wide vestiments, were able to saue  
them, one might haue seene hunger  
bring them to their end, and with a  
dying voyce crauing a mouth full of  
bread to relieue their wretched bo-  
dyes, could find none to geue it them.

*Rhesch.* In so much, that when I had  
turned my selfe on euery side, and  
found no helpe any where, I was en-  
forced my GOD, and my Lord, to  
runne to thee, and in bowing my  
knees, and lifting vp my hands, to  
crye out all to be blubbered with  
teares, saying: O Lord, if thou be a  
God of mercy, behold me now, for,  
I am so afflicted, as that my very e-  
nemyes them selues haue compassion  
on me. I am from the crowne of the  
head vnto the soale of the foote full  
of sorrow, and there is no part of me  
that is not grievously touched. Me  
thinketh my bowels to be pluckt in  
pieces within me, and am of the opi-  
nion, that mine hart will riue in sun-  
der. My mouth is as bitter as soote or  
gall, and I am eftsoues nothing else

but

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but bitternes it selfe. For, all my words, thoughts, & deeds, are bitter, & which way so euer I turne me, I see nothing but horror and trembling: for without, the sword cutteth downe whatsoeuer standeth before it, & the iron pardoneth nothing. My land is not knowne, it is so thicke sowne with dead bodies, and within, the estate and condition is not much more pleasant: for I see there my children afflicted with famine, and dye most pitifully, I behold them lying gastly and thinly with goggle eyes, and wide open gaping mouthes, breathing out the last gasps of death.

*Sim.* O what a fatall & horrible spectacle is this, and yet men haue no compassion on them! They haue seene me in this estate, and yet could there not be found one that had a fellow feeling of my misery, or that euer gaue me any comfortable word to mitigate my griefe. And as for mine enemies, the extremitie of my miserie made the no more to melt; when if they had had stony hearts in their bodies, and frozen bloud in their vaines. For, all their talke was, Marke how God hath chastized, and drest her, and beaten

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downe her pride. But thou knowest  
not o thou tygerlike & inhumane race,  
how God keepeth thee. Thou thy selfe  
reioycest at my miserie, and I wil com-  
fort my selfe by thine. For thou wilt  
shew vnto them, o Lord God, that thou  
art iust all the world ouer, and that  
with thee, there is no acceptation of  
persons, that euery man hath his turne  
through thine hands, and that the  
longer thou deferrest thy vengeance,  
the more grieuous and terrible it is  
when it commeth, recompencing the  
forbearing thereof, with rigour and  
seueritie.

*Tau.* Enter therefore, o Lord, into  
iudgemēt with mine enemies, lay open  
a little their doings, shew vnto them  
their liues, and after that thou hast  
caused them to know, that their con-  
sciences are full of blasphemie & pol-  
lution, and hast taken from them the  
curtain of hipocrisie which so mightely  
ouershadowed theyr robberies and  
thefts, be reuenged a little of theyr  
turnes, lay them vpon the rack, that  
they may be hard a little to cry vnder  
the presse of tribulations, to the end  
they may vnderstand, that seeing that

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I haue suffered for my sinnes, that the rigour of my punishment is but as it were a summons and denunciation of theirs, and that my teares and grones, haue put out thy heauie wrath, which I kindled and lighted against my selfe, and that they haue lighted againe the same, against those which reioyced and laughed at my misery.

CHAPTER II.

*Aleph.*



Arke and behold here a strange and lamétable alteration of things. For, *Syon*, the dearely beloued daughter of God, who held vp her head aboue all the Cities of the world, as a Cypres tree doth, aboue all the bushes in the wood, who caried in her forehead an honorable and magnificall maiestie, and shining most gloriously, is now brought downe to the ground, and so disfigured, obscured, besmeared, and blemished, as that no man will euer know her, and this, O Lord, is come to passe by reason of thine irefull blowes which thou hast

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layd vpo her, who, as thou hast with an infinit power created all things in perfection, destroyest also with a most infinit power all things in the heat of thy iust anger. Thou hast lifted vp euen vnto heauen thy dearely beloued *Syon*, and afterward threwest her downe roundly from heauen to earth, because she contemned thy amitie and friendship. Her mightinesse serued her for none other purpose, but to make her fall the greater, and the noyse thereof the more terrible. For, as thou art extreame in louing, so also art thou as extreame in punishing: and whē through long impenitencie, the people enforce thee to put to thy reuēging hand, then is thine anger like thunder and lightning, which spareth nothing that it meeteth withall. Now, it is a strange thing to see how God hath dealt with *Syon* in his fury, to see how he hath bene auenged of his very Temple, to see how he hath destroyed & shaken & fitters the place of the world which best liked him, & wherupon a mā might say, he rested his feet, making his deitie to be seene and knowne in that place, as much as possible might.

*Beth,*

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*Beth.* And what hath he pardoned? Hath any thing escaped his hands vn-  
touched? Looke vpon all the houses  
of *Iacob*, and vpon what so euer ex-  
quisite thing that is in *Iudah*, and tell  
me if there be any whit of any of all  
these things standing? Tell me I be-  
seech thee, if there be so much as a  
corner of any of all those so braue  
and proud fortresses remayning? Is  
it possible for all *Palestine* to be noted  
for one, whose feasts are not brought  
downe also as low as the foundations?  
Hath the Kings Throne bene polluted  
& ouerthrowne? Haue the Princes and  
noble me of the countrey bene beaten  
with cudgels, and drest like poore and  
miserable slaues? Surely, they were  
the very Buts of the iniuries.

*Gimel.* To be short, since the time  
that God began to be aduenged of vs,  
he hath not left either great or mighty  
in our land, whom he hath not shaken  
& shiuered. For, what so euer was emi-  
nent & high, hath met with the finger  
of his wrath. He hath brought vpo our  
heads great armies of enemies, assem-  
bled strange nations, and brought  
them home euen vnto our faces,

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and left vs vnto their furious cruelty. We haue called and cryed vpon him, and coniured him to ayd his people, but he hath beheld vs with a threatfull and disdainefull eye, and turned his back vpon vs, without geuing vs answer. And incontinently, he lightened a fire of dissention in the midst of our prouince, which winning from place to place, and compassing all the whole countrey, hath burnt downe euen to the very least houill or shed, and deuoured all the whole nation.

*Daleth.* It is the Lords hand which hath done this, It is he that is our principall enemy, and he that hath fought against vs. We haue seene his bowe bent against vs, & his arme stretched ouer our heads. And with this blowe, haue all our Citizens bene cast to the ground. With this blow, haue our most proud palaces fallen to pieces. Belieue me, it is with his owne hand that he hath spred vpon our land the fire of his indignation, which hath thus miserably consumed vs. Vnto him alone must we impute our ruine. For, all the forces of mé were neuer able to bring this matter thus about, and to passe.

*He.*

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He. Nay, he hath of set purpose put  
to his hand, hath denounced warre  
vnto Israel, and meaneth to proue his  
forces against him. O, what an hard  
and dangerous tryall is this! He hath  
cast downe headlong from the highest,  
vnto the lowest, the most pompous and  
great feast, euen vnto the bottomlesse  
depths of pouertie & miserie, he hath  
shaken with thunder and lightning all  
her fortresses, and dismantled all her  
Castles. He hath humbled, and that  
with great shame, both men and wo-  
men, and changed their pomp & mag-  
nificence into mourning and groning.

*Yau.* But wilt thou know how we  
haue bene handled? Imagin then with  
thy selfe that thou seest a flocke of  
Goats in a faire Garden set full of  
yong graffes and impes, bordered and  
knotted with beautifull floures, and  
sowen with most excellent seeds of  
most daynrie herbes, and in a moment  
they are all rauened, broused on, bitte  
to the stumps, and rooted cleane vp.  
Or else, imagine thou seest before thee  
a small houill or shed as we call it,  
built vp with dirt and spittle, and That-  
ched with strawe, and as soone as



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any storme ariseth, it carrieth away with it an handfull of it this way, and another handfull that way : and the place where it stood, is that, where the least part of the substance thereof remayned. Euen so hath Syon bene dealt withall, for, of all the great Temples, and braue buildings thereof, can hardly be found the place whereon they stood, that a man might say, Here they were once. For now, there is no more speccch of them, then if they had neuer bene. The feasts and Sabboths, which were there celebrated with so great ceremonie and reuerence, are vitterly abolished. Yea, both Kings and Bishops were touched with the finger of God, as well as the rest.

*Zain.* It was a strange thing to see God grow to be thus angrie, that he abhorred his Aultrers, had his sacrifices in abomination, to curse that which he him self had once sanctified, to leaue his holy Temple, his very deere and pretious Sanctuary, in the impure and polluted hands of infidels. To lodge this vncleane nation, within this braue, magnificall, and religious accent or Tenor as it were, within the  
tents

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rents of a Camp. To heare the crying and howling of their barbarous voyces in that place where his seruice was wont to be solemnly celebrated, and Hymnes song vnto his glory.

*Het.* It may be very well sayd, that God thought long before to destroy this City, to see how all things met so iump, for seruing to the ouerthrow thereof all at once. Thou mightest say that he had taken measure and order of and for all things for it, to the end they might ioyne together in this behelpe. In so much as there was nothing wanting, as if it had bene fatall, & that whatsoeuer we had bene able to haue done, could no way haue turned the hand of God frō vs, neither yet deferre our misery: for, all felt it, yea, forefelt it, & we also saw before the cōming of our mishap the very walls of our City as it were weepe, and all the face of the City fall away and looke sadly, and beare on her forehead a cloudy and darke wildernesse: for, after she had once receyued a strange shock, she was straightwayes ouerturned, and there was not left one stone vpon another.

*Ther.* Oye braue & honorable Gates

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of Syon, ye haue bene cast downe wide open, your hooks and hengils puld out, your locks broken vp, and your iron barres beaten in pieces, and in verie deed there was not a gate left, for the Citie lay wide open in euery place, and men might go in and out at the breaches where they pleased. But for thy last vnhappie farewell, before thou wert razed, thou sawest thy Princes and worshipfull Citizens passe over thy thresholds led captiues into a strange land. Thou sawest thy law abolished, yea euen that law which the Lord thy God had geuen thee as a guage and earnest pennie of his covenant: so as thou mightest haue iudged, that thou haddest lost his friendship, whē as he tooke from thee those his pawnes. And besides, he neuer reuealed him selfe vnto thee, for his spirit was neuer in thy Prophets, they that came frō him, had no mo visions, by which, he made them vnderstand his will, he hath left vs without both counsell, and conduct, like strayed sheepe that goe bleating ouer the fields, without Shepheard or guide.

*Iod.* And therefore the poore gray

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haired old men which could no way  
escape, finding no more help in their  
God, and seeing him deafe vnto their  
prayers, being altogether out of heart,  
layd them selues downe on the ground,  
and leaning vpon their elbowes, piti-  
fully lamented their miserie, and ta-  
king ashes in their hands, cast them  
vpō their heads, praying from the bot-  
tome of their hearts, that their poore  
and miserable bodies might eftsouones  
be there changed. They also were so  
trussed vp in sackcloth, as that there  
could be nothing seene of them but  
their feet, & the place of their graue.  
They carried also their haire on their  
backs, that they might be either fami-  
liarly acquainted with the custome of  
their miserie, or else make them not to  
feele it all. And after this manner be-  
wailed they their calamitie. The poore  
and delicate maydens, and desolate fa-  
therlesse children followed them, ca-  
sting downe their eyes, bedewing  
their cheekes, & holding downe their  
heads, even as the Lilly doth when it  
is sore beaten with rayne and wind.

*Capb.* And in very truth, when I saw  
this so lamentable a Tragedy, mine

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eyes melted into teares, and I had almost lost my sight as it were with extreame weeping, and mine heart beate vpon my body, as if one had rent my bowe out of my belly, when as I saw, I say, the poore children of Syon in this pitifull estate, when I saw them lament so bitterly, when I saw the greatest of them fall into swoonds with very sorrow and griefe, and the sucking children forsaken of their mothers, pine away most miserably.

*Lamed.* Some crying vnto their mothers for the teat, and others calling vpon them for bread. But they had neyther milke nor bread to geue them, and this was the greatest comfort that the poore mothers had, euen to go as farre as they could from theyr poore children, and turne away theyr faces from them, vntill such time as the famine had consumed them, and they themselues lay screeking out in other places, dying of very faintnes, as if they had bin wounded to death. And some of them were of that stomacke, as that they could abide to see their children dye between their armes, and by little and little pro-  
long

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ing their owne poore life, dying soone  
after with very sorrow and griefe. O,  
what wounds felt these poore harts!  
and how deepe did these blows pierse  
erely euen into the place of mother-  
ly piety, which is euen the very bot-  
tome of the heart. And it is no mar-  
vell that they died so suddainly, whe as  
they were at once so pierced through-  
out all the vitall parts, yea, to the very  
wounding of the soule, and the casting  
of it perforce out of the body.

*Mem.* O poore and miserable *Je-  
rusalem*, how shall I depaint and set  
forth this thy so great misery? what  
tearmes shall I deuise, liuely to ex-  
presse so strange and suddaine a cala-  
mitie? Whereunto shal I compare the  
greatnes of thine affliction? The earth  
is not able to comprehend it, and ther-  
fore the sea must: for, it is as large and  
infinit as the sea is, a tormentous field  
like to the sea, a bottomlesse gulfe, and  
a receptracle for great & hidious mon-  
sters, as the sea is: one mischief dri-  
ueth on another, as the waues of the sea  
do. But alas, the sea hath sometimes  
calme winds, and thou *ô Syen*, hast  
in thine affliction, nothing but stormes

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and tempests, the sea hath ports and  
hauens to come into, and thou billo-  
west continually in tranell and payne.  
O poore *Ierusalem*, who shall then be  
able to saue thee, seeing thy misery is  
greater then either heaven, or earth,  
from whence then shalt thou finde  
remedy?

*Nun.* Shall thy Prophets do it, which  
haue so long troubled thine head,  
which haue deliuered vnto thee their  
dreames and old wīues tales, and en-  
sertayned thee with vanities and lea-  
sings, whereas they should haue boldly  
told thee of thy sinnes, and so thereby  
haue called thee backe vnto repen-  
tance? But they imagined and thought  
vpon Anticks, and being sorted, and in  
loue with their owne shadowes & pre-  
sumptuous opiniōs, vndid them selues  
in all their discourses and enterprises.

*Samech.* Behold in what a case thou  
now standest, o poore & desolate *Syon*,  
for thou receyuest herein, both losse  
and shame together: for now, all they  
that go by, clap their hands, and shake  
their heads at thee, saying, Is this that  
so braue and honorable Citie, that was  
so full of all magnificence, and more  
full

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of all delights and pleasures, then  
the Cities of the earth beside?

*Pls.* There is not one that passeth  
thee, which hath not a cast at thee  
to bite and sting thee: and who will  
after their groining manner, thus  
we wil now haue it, we wil deuoure  
it, and nothing shall keepe vs from it,  
this is the day which we haue so long  
looked for, and now is the houre which  
we haue dayly hoped after.

*Ans.* Behold *Ierusalem*, the reason  
why God preserued thee so long, is, be-  
cause thou wert worthie of it. Thou  
thoughtest, that his threats had bene  
vaine and frivolous, and now thou  
test whether he be a lyer or not, and  
whether he be able to performe that  
which he promisseth yea or no. For, he  
foretold thee, that if thou obeyedst  
not his lawe, that he would destroy  
thee, & make thee an heape of stones,  
and see now if he hath mist it. Yea, he  
hath ruined thee without remission,  
and made thee a scorne vnto thine e-  
nemies, and geuen them all power and  
authoritie ouer thee.

*Sade.* But God in the end began to  
be weary of their insolency, because



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they carryed the selues too-too proudly of their conquest, for after they had troden vnder feet the greates of *Ierusalem*, they meant againe to deale with his maiestie, and blaspheme his name, and hauing ouerthrowne the walles of this holy Citie, they bragged that they would make warre against God him selfe, and triumph ouer the spoyles of his Temple. Let their example, *ô Ierusalem*, serue thy turne, and take occasion to appease God by thy repentance, that he may turne the punishment which he hath prepared for thee, vpon thine enemies. Let thine eyes forthwith burst into bloody teares, and weepe continually day and night, geue no rest to thy sighes, let thy pitifull eyes speake for thee, and looking vp still vnto heauen, attend thou thine ayde from thence. Coniure by thine humble looks, this diuine mercy, that it may ease thy weakenes, and conuert his iustice, vnto the chastising of the insolency of thine enemies.

*Coph.* Lift vp, lift vp, I say, both thy body and soule all at once, and before it be day, so soone as thou shalt awake,

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put thy selfe in a readinesse to pray  
vnto God, to prayse and thanke him  
for that he, by the torments which he  
hath caused vs to abide, hath brought  
thee back into the right way, as men  
do oxen with the goade, vnto the  
knowledge of his name, and the ac-  
knowledging of thine iniquities. And  
before his face, that is to say, when  
thou hast obtrayned fauour at his hand  
to looke vpon thee, and seest him to  
haue compassion on thee, distill thine  
heart through thine eyes, and melt it  
all into teares, by thine earnest repen-  
tance, euen as the Sunne would melt  
the snow newly fallen, into water. But  
if so be that thy teares will not touch  
him, and bring him to haue compas-  
sion of thy miserie, lift vp thy hands  
yet at the least vnto him, and beseech  
him to be contented with thy mis-  
eries, and not extend them vnto thy  
poore innocent childre, who are there  
dispersed, dying of hunger and weak-  
nesse, in corners, saying vnto him,

*Resch.* O Lord, if thou haue any  
eyes, behold this pitifull spectacle, and  
if thou haue any eares, harken vnto  
our prayers, and consider how great

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our miserie is. Behold how thou hast bene auenged of vs, and see what a spoyle thou hast made of vs. And in very deed, I must needs confesse that we haue deserued it, and I do protest, that we are vnworthie of thy mercy, and do also vow, that we our selues are the causes of our owne miserie. But what haue these poore and wayling children done, whom thou seest screaming out them selues, faintly drawing their breath? Why should the child, whom hunger & torment had drawne out, before the time of the mothers womb was ready to deliuer it, which is not as it were so great as a mans hand, be rent in pieces by her, which should bring it forth, and so be eaten by her, and the same to go downe by peece-meale into the body, out of which it came whole and sound? Surely happy, and twise happy, are the Tygres and Lyons whelps in comparison of these, whose dammes will aduenture their own liues against whatsoeuer violence shall be offred their yong ones, rather then they would suffer them to take any hurt at all. O Lord, how canst thou abide this horrible dealing? Is it pos-

sible

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fible that thou, which art altogether good & gracious, wouldest abide such great impietie to be wrought? that thou, which art so wise, wouldest allow of such a cruell acte? and that thou, which art Almighty, wouldest suffer such a strange outrage? Shew thy selfe O Lord, shew thy selfe as thou art; and although for a time thou art determined to exercise thy seueritie and iustice, yet thinke vpon this also, that thy mercy must reigne & haue her course. Content thy selfe that so much blood is spilt, for the appeasing of thine heauie wrath. Thou hast not bene pleased with the blood of our sheepe and oxen alone, but wilt needs also haue thine Aulkers couered with the blood of thine owne Priests, for they haue sacrificed their owne liues; and thy Prophets likewise haue bene offered vp in oblation, and yet thou art no whit appeased.

Son, What more wouldest thou haue at our hands? Thou hast scene abroad in the fields, the gray haired and decreped old men and women lye vpon the ground crying out, groaning, and weeping; thou hast scene lying within

baggoft

our walles the slaughter of our youths:  
our streetes strawed all ouer with legs  
and armes: our riuers running ouer  
with bloud, and neyther sexe or yet  
age spared. Thou hast scene amongst  
the dead, the yong and tender may-  
dens with their haïres sheueled a-  
bout their heads, hauing their breasts  
lying open with great wounds, out of  
which gushed streames of bloud, and  
thou hast scene them lying on their  
backs with their eyes vp vnto heauen,  
beseeching thine ayde. And thou, o  
Lord, hast notwithstanding all this, tur-  
ned away thine eyes from them, and as  
if thou haddest bene a God not to be  
intreated, hast without either pitie or  
mercy, run through them all with the  
sword of thy fury.

*Tan.* Thou hast inuited all my neigh-  
bour nations round about me to come  
to my discomfiture, as it were vnto a  
marriage, and to take part of my spoiles.  
Thou hast brought them in such great  
multitudes, to take possession of me,  
and to compasse me, as that I can not  
deuise which way to escape the. Thou  
thy selfe hast sounded to the assault, &  
animated them to my destruction, and  
stopped

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stopped vp the passages, for feare that any of vs should be saued. And truly, thy will hath bene done vpon all the children which I haue brought vp, nay there is not one of them saued, mine enemies haue made a shambles of the, they haue murdered and massacred them till they cryed hoe withall: and lo, seest thou them weary with killing, & yet carest thou not to see them do it, to let them to do it, and to cause them do it? Hath the remembrance of our sins made thee forget the remembrance of thy clemency? Hast thou created vs in thy mercy, to destroy vs in thy fury? Be thou then no more Almighty, if thou wilt not become both all courteous, & all kind. To be short, be thou no more God, without thou wilt be likewise pitifull. Ha o Lord, why hast thou called vs thy people, if thou wilt be no more our protector? Why hast thou called vs thy childre, if thou wilt not deale with vs as a father? Haue therefore, o Lord, compassion vpon vs, and seeing thy mercy is infinite, euer since before the world was, cause that thine ire, which was neuer vntill our sins were, may take end and dye

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with them; and that as our repētaunce  
hath set vs againe into the especiall  
way of obedience & godlinesse, so also  
it may bring vs againe into thy fauour.

### CHAPTER III.

*Aleph.* **I**T is I, euen I my  
selfe, that hath so  
many times fore-  
seene and foretold  
of the afflictions  
that should light vpon poore *Ierusalem*.  
It is euen I, that so often haue an-  
nounced her misery, and stirred her vp  
therewith, vnto repentance: but as my  
spirit of prophesie hath done her no  
good in her obstinacie, no more hath  
it also done me. For, I my selfe am o-  
uertaken with the common destructi-  
on as well as the rest. For, when the  
wrath of the liuing God commeth vp-  
pon a people, it ordinarily curteth  
downe the corne with the tares and  
darnell, and bindeth vp, as it were in  
one sheafe, both the good and the bad.  
For he hath suffred me, sith it is so his  
pleasure, to be led into a darke place of  
abode, and hath bereaued me both of  
day

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day and light. I was confined and limited into a fearefull and darke prison, where I saw neither sunne nor moone. I may very well say, that he hath borne an hard hand vpon me, and that his grace was turned into an implacable indignation, which had neither ease nor end.

*Res.* He made me waxe old before my time, my skinn wrinkled with sorrow and griefe, my flesh fell away, and my bones payned me, as if they had bene broken in pieces. Now the long continuance in prison, made me thus feeble, for I saw my selfe closed vp as I had bene walled in round about, getting me nothing but gall to feed on, and torment to exercise my selfe withall. But vnderstandest thou where they shut me vp? verely euen in more obscure and darke places, then those wherein the damned soules are.

*Gimel.* What? Must I haue such wide walles to keepe me in? and must I haue such bolts and shackles at my heeles, for feare of running away? But alas, God was not pleased only thus to confine and limit me in such an hidious prison, but after that the gates and



windowes were shut, he also closed vp his eares when I called vpon him. In so much, as that my soule was captiued as well as my body, and was deprived of that sweet comfort which she was wonted to haue with God her comforter. And this in very deed was the thing that astonyed me, when as I sawe all my hope cut off at once. For, all my hope and trust was in God, for when I had lost his fauour, I then right well felt that I was in very deed a prisoner, and that I had vtterly lost all my directions, and that I was shut vp within a wall, farre stronger then any stone, or brasen wall, for all the prisons in the world are nothing so cruell vnto a man, as to be without the grace and fauour of God.

*Daleth.* For, he that should meete with an hungry Beare in the midst of a wildernesse, could not be in greater danger then my selfe: nor he that should meete a roaring Lyon hunting after his pray, could not be more frayd then I. For, I sawe my selfe vtterly vndone, not knowing what way to take. For, the wrath of God cut off the way from me in euery place, it went out

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out more speedily then any Lyon, and  
layd on farre more stoutly then any  
Beare, and then what resistance was I  
able to make? and what else remaine  
ned for me, but vtterly to despaire?  
Thou wouldest verely and properly  
haue sayd, that God had bound and set  
me vp as a Butt, for him to shoote all  
the arrowes of his fury at me.

*He.* He drew out of the Treasure of  
his wrath, as out of a well furnished  
Quiver, his arrowes of affliction and  
torment, where-with he shot mee  
through and through, brake in sunder  
my loynes, euen as a man would breake  
a dogs backe with a great leauer. O  
poore miserable broken backe wretch  
that I am, I am pulled & strayned ioynt  
by ioynt, and am left a laughing stocke  
vnto the whole world. They made  
songs of me, which they song every day  
in the open streetes. God gaue me  
most bitter drinke, and made me very  
dronke with wormewood wine.

*Van.* Alasse, what a kinde of enter-  
tainment call ye this? he made me  
eate bread that was halfe flintie, and  
my poore teeth were broke with these  
dayntie morsels. And me thought I

was very well, when as my bread was halfe knoden with ashes, and in the end I grew very impatient, for my soule could neither abide the present miserie wherein I was, nor yet hope for any better hereafter to come, and so descryed she her selfe: so that, the ayd which I looked for at Gods hand was lost in very deed, all my hope was cut off on that side, I must no more make accompt of his grace, for hee hath brought me, sith it so liketh him, vnto the end both of my miseries, and also of my dayes.

*Zain.* Neuerthelesse, I straightway tooke my selfe with the manner, & said. Ous, alas! poore *Jeremiah*, canst thou tell what thou doest? Is this all the benefit which thou hast reaped by thine afflictions? haue not thy teares, and bitternesse of thy sorrow, otherwise mollified thine heart? canst thou benefit thy selfe no whit by the remembrance of thy miseries past, that thou mightest be humbled, so as thy humilitie might entreat the iustice of God, and conuere his goodnes? In the end, I came to this, and in reuoluing all these discourses in my brayne, I began

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to rayse vp againe mine hope, which the greatnesse of my sinne had viterly benumbed.

*Het.* And thus I sayd within my selfe, the Lord hath yet shewed me great fauour and grace, in that he hath not viterly cast me off, but hath geuen me my voyce to call vpon him for mercy. For, a man shall at last, finde alwayes pitie and compassion in him, if so be he will patiently attend his good pleasure and leysure. The Sunne neither riseth nor falleth, but it seeth his mercy. His goodnes spreddeth it selfe ouer all the earth, neyther is there any corner thereof which beareth not his marke. And furthermore, I say, that the Sunne shineth not but to be scene, and to cause to see. O Lord our God, how great is thy goodnes, how assured is thine ayd, how certaine is thy word, and how infallible, thy promise? As for my selfe, I wil trust in none but in thee, and if so be I may haue thy grace and fauour for my portion, I care for none of the rest. My soule is fully resolved hereof, and do feele it say vnto my conscience, that she putteth all her trust in thee, and layeth vp her salua-

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tion in thy hands.

*Ther.* How can she do better? For, God neuer halted with them which put their trust in him, for at one time or another, either early or late he hath shewed them, that his goodnes is infallible, and that the hart which seeketh it, findeth it farre or neere, and that the soule which desireth it, obtaineth it either soone or late. We must therefore wayt for it patiently, and not murmur if God come not vnto vs at the first call, let vs hold our peace, and let him do it, and he will in the end do that which she shall see to be most for his glory, & most necessary for our saluation. For, great things are not brought to passe, nor made perfect but with patience and long suffering. And let vs not despaire, if so be things fall not out as we would wish at the first chop. For, he doth nothing but for our good, for, as he is Almightye, so is he also only good, and as he is only good, so is he also only wise: and that, which we thinke many times to be most against vs, is most profitable for vs, and the wholesomest medecines, are commonly most bitter. Beleeue me, it is a  
good

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good thing for a man a little to beare the yoke in his youth, that is to say, to haue afflictions which may sometime bow and bend his neck, and abate his pride.

*Iod.* Let a wise man therefore which seeth him selfe fallen into any great calamitie, be quiet and say nothing, but patiently beare his yoke, and the more that his miserie encrease, let him be the more couragious, and yet neuerthelesse, let him lift vp his eyes vnto heauen, and cry God mercy, and imagine thus with him selfe, that it can not be but that he hath done a misse, seeing that the hand of God doth so visit him. Let him prostrate him selfe vpon the ground, and clothe him selfe with sacke, and cast ashes on his head, to see if he can any way appease the wrath of God, and although he hath no hope thereof, yet let him quiet him selfe, and let him patiently beare the iniuries that are done him, offer his cheek to him that will strike him, and satisfie him selfe as well with reproch, as another man would fill him selfe with bread.

*Coph.* And why so? forsooth because

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he right well knoweth, that God will in the end appease his wrath, and that after that men shall haue driuen him to the ground, that God will take him vp in his lap, and although he let him alone for once; yet will he in the end haue compassion vpon him, according to the greatnes and multitude of his mercies. For, God taketh no pleasure in seeing men afflicted, and it is much against his heart to torment them, yea euen when his iustice enforceth and strayneth him thereto. And he doth it for the benefit of men, because he feareth that his ouer-great indulgence, will cast them downe so headlong into sinne, as that they shall neuer be able to recouer them selues any more. For, he correcteth them as a good father doth, who in chastising his sonne, weepeth with griefe that he driueth him thereunto, not meaning thereby to do him any hurt, but rather good.

*Lamed.* It is not, beleeue me, the purpose of God, to tread men vnder his feet, and to triumph ouer them in their afflictions, much lesse to hold them fast bound and posternd as the trophies of his power. Neither is it his meaning

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meaning to throw them into miserie & pouertie, and there to leaue them, for he knoweth best what they haue need of, and iudgeth aright what is most profitable for them. He is nothing like vnto those wicked Iudges, which take pleasure in nothing but in cuffing and boxing of men, and to haue occasion to hang and torture them vpon the wheele. He neuer beholdeth our finnes but with sorrow of heart, neither hateth he any thing so much, as to punish. And so, all the calamities which he layeth vpon vs, are but as threatening words to aduertise vs to runne vnto his grace, before he enter into iudgement with vs, to the end that whē he would cōdemne vs, we might plead the pardon and remission of our sins which he shall haue graunted vs.

*Mens.* It may be ye will say vnto me, what is it then that so tormēreth men, seeing ye say that it commeth not frō God, who is altogether good, and that it is not hee which commandeth it? Commeth not both good and ill from the most high? Doth not he distribute the same vnto vs in such manner and measure as pleaseth him selfe? O wret-



ched poore man, why murmurest thou against God? Is it not enough that he hath geuen thee life? and that without him thou shouldest be nothing? Thou wilt contest against him, even thou a creature, against thy creator, thou, a vile sinner, against him that is altogether iust, thou, that art altogether weake, against him that is Almighty.

*Nun.* Our miseries come not from God, but from our selues, let vs examine our liues, and lay open our actions, and if we search well, we shall finde the cause of them to proceede from our selues. For, the roote of them is in our owne hearts, which being infected, corrupt and marre what so euer commeth out of them. Let vs therefore cut off sinne by the stumps, let vs teare and pull in pieces the hart strings of iniquitie, and in stead of this concupiscence, which buddeth and bringeth forth naught else but sinne and damnation, replant therein the liuely and pure loue of God, which flourisheth and fructifieth vnder the husbandrie of his discipline. Let our hearts lift vp them  
selues

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selues straight vnto heauen, as noble  
and vpright plants, and put forth  
their thoughts, as the branches, and  
lift vp their motions thither, as the  
flowres or blossoms, and place their  
words as leaues, let them bring  
forth their good workes, as their  
fruites, and in looking vp alwayes vnto  
heauen, make them selues wor-  
thie thereof, and from thence, looke  
for the growing and ripening of them.  
And as yong plants in the hoate-  
st time of sommer (when as the yaw-  
ning earth chappeth through drinesse)  
looke for rayne from aboue, to be  
refreshed, euen so let vs also in the  
extremite of our necessitie, looke and  
call for the sweet milke of the grace  
of God, to bedew our lips, and su-  
stayne our selues. Now, to the end that  
we might obtaine this grace, let vs lift  
vp our hearts & hands vnto him, bowe  
our knees, and prostrate our selues be-  
fore his face, in cōfessing our sins, & be-  
seeching him of mercy. And let vs say  
vnto him, It is true O Lord, that we  
haue sinned, and do protest, that we  
haue kindled thy wrath against vs, and  
this is the iust occasion for which thou

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hast vnto this day, made thy selfe in-  
exorable vnto our prayers.

*Sameth.* But how inexorable ? For-  
sooth euen thus farre, that when we  
haue thought to haue lifted vp our  
eyes vnto thee, thy fury hath bleared  
them like thunder & lightning. Thou  
hast bearen and broken vs without all  
pitie or mercy. All the world hath mi-  
serably forsaken vs: we are like vnto the  
loppings and shreadings of trees, and  
vnto the beesoms of an house, which  
serue for none other purpose, but to be  
cast into the fire. To be short, we haue  
bene thrust out amongst all the na-  
tions of the earth, as a matter of op-  
probrie and wrong.

*Phe.* Which of our enemies, ô Lord,  
is there, that haue not had their  
mouths open to rayle against vs ? and  
looke which way soeuer we haue tur-  
ned our selues, we haue alwayes found  
that which we most eschued. Our ruine  
and desolation lyeth wayting for vs  
like traps and snares, set in the wayes  
where we might haue escaped, and as  
one, being in an ineuitable mischicfe,  
I had none other recourse but vnto  
mine eyes. My teares haue trickled  
downe

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downe abundantly, and haue bitterly bewayled my mishap, and the misery of my fellow citizens, and of thee my best beloued *Ierusalem*.

*Ain.* And as our miseries neuer ceased, no more also did mine eyes, so as a man would haue verely sayd, that through affliction, mine heart was in the presse to squeeze teares out of it, as men squeeze water out of a sponge. Thus did I leade my life continually, vntill such time as I had enforced thee o Lord, to haue pitie on me, and had with my teares quenched the heat of thine anger. What other thing should I haue done, when as I sawe before mine eyes so many Cities destroyed, so many houses burnt, so many Temples cast downe, so many men slayne, and so many mayds forced and defloured? And surely, I had had a very steely hart, if I could haue held my selfe from weeping, and although it had bene of Steele, yet had my dolor bene strong and able inough to haue molten it into weeping.

*Sade.* Ha, what a thing is this? they draue vs before them, as men driue cattle. We fled from our enemies, and

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yet they pursued vs, we yelded our selues vnto them, and yet they massacred vs, and all this they did, not geuing them any occasion of offence. They led me into the bottome of the arse of a ditch, and tyed a stone about my necke, as they do about a dogs necke when they meane to drowne him. And verely, I had like to haue bene drowned: for, mine afflictions had abundantly runne ouer the very crowne of mine head, and had almost choked me. and all the help that I had, was to cry out and say, O Lord, I dye, haue mercy vpon me.

*Coph.* I was as it were in a bottomlesse depth, in the hole of a prison, I knew not but by my memorie, whether there had bene eyther Skye or Sunne in the world, so monstrous darke was the place wherein I was. And yet ceased I not to call vpon thee my Lord my God, and sent vp my faith, whither my senses could by no meanes reach. And thou neuer reiectedst me, but receiuedst my prayer, for my sobs in the end moued thee, and made thee turne againe vnto thy first resolution. I felt thee forthwith to af-

fist

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lift and help me, yea euen at the very first instant, I say, that I began to pray vnto thee : And still me thought, I heard thee say vnto my soule, be of good courage, feare not.

*Resch.* And so, ô Lord, thou canst tell, that as great a sinner as I am, that thou wilt help and succour me euen for thy Christ his sake, and for thy mercy, promise, and truth sake. For, thou that vnderstandest the very bottoms of our harts, canst truly iudge that my soule hath bene carryed away vnto sinne, by her senses and concupiscence: but as soone as she felt thy rods, she conuerted vnto thee her creator and redeemer, from whom a'one, as she hath had life, so also aduoweth she the restauration thereof, after sinne. For, the question, ô Lord, is of the iudging betweene mine enemies and me, whether it be reasonable that my misery should serue them for a sport, or whether it be hye time that they should beare part of the punishmēt. Iudge it, ô Lord, thou that knowest the righteousness of my cause. For, thou knowest their thoughts, their cruell purposes, & the plagues which they haue prepared

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for me. I haue mine health by reason of their inhabilitie, for if they had as great power as they haue will, I had abidden as much as they had bene able to haue layd vpon me.

*Syn.* Thou hast sufficiently seene, ô Lord, that they haue dealt with me, as farre as they might: and thou knowest also that there is no iniury which they haue not committed and spoken against me. And to be short, thou hast very well knowne their counsels and thoughts. And I do verely thinke that there was neuer word came out of their lips, wherwith they purposed not to hurt me: and belecue me, their minds were neuer vnoccupied in finding out some cunning deuise or other to hurt me. And cōsider I beseech thee, whether euer they arose or lay downe, that their talke was not on me: neyther had they euer any other matter to sing on, but to speake euil of me.

*Tau.* Go to then, ô Lord, seeing they haue ouercome thy parience, wilt thou not daunt their malice? and sith nothing can driue them to repentance, wilt thou not punish them? And seeing they take so great pleasure in ill doing,

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doing, shall they not feele and abide thy displeasure by course? For, once I am sure, that thou art iust, and sith thou art so, thou must needs pay them home according to the works of their owne hands. And seeing that through their pride and arrogancie, they haue forsaken thee, to follow their own presumption, thou must needs leaue them in their error, and they, must needs perseuere in their sinne: and this hard scale of impenitencie must of force couer ouer their whole hearts: and a greater curse canst thou not lay vpon them then this, then to blinde their minds, and take away from them their senses. For, when thou shalt come at once, in the day of vengeance, with a rod of iron in thine hand, and breake them all in shards like a potters vessel, there shall be nothing vnder the heauens, by many thousands of degrees, so miserable as they, for they shall find no mercy at all, because they themselues were mercyleffe: they shall be poore, and there shall be none to helpe them: and they shall be afflicted, and none shall comfort them. In the meane while, ô Lord, haue thou an



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eye vnto vs, and second our patience,  
with thine holy mercy: to the end, that  
as long as thou shalt please to exercise  
vs with the iniuries and opprobries of  
the wicked, our hearts fayle vs not, and  
that our soules may alwayes be able  
to lift them selues vp vnto thee, and  
looke for thine ayde, taking the misfe-  
ries which it pleaseth thee to send vs,  
for a tryall of our faith, hoping that af-  
ter our long patience, thou wilt crowne  
vs as victorious wraстlers, and cause vs  
triumphantly leade the wicked, a-  
gainst whome we continually wraстle  
here in this life.

### CHAPTER IIII.

*Aleph.*



Knowe, O Lord,  
right well, that we  
must yeeld vnto  
thy will, and that  
we do but kicke a-  
gainst the pricke in complayning of  
thee. Neuerthelesse, I can not keepe in  
my griefes, much lesse my sighs, when  
as I behold this strange desolation.  
And although my soule biddeth me  
hold my peace, yet can not mine heart  
keepe

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keepe it selfe from sighing. For, who, ô Lord, would not haue pitie of this, to see all the beawtifull golden walls of thy temple bescrabled, and scraped, all the goodly golden vessels so finely wrought, now melted, and clipt in pieces, & all the ritch Iasper & Porphirie of thy sanctuary, broke, layd in gobbets, & cast about all the corners of the Citie; in so much, that that place which shone as bright as the Sunne, is now become like a ruinous darke dungeon.

*Beth.* Besides, who would not grone, to see the children of the best houses, who were so much made of, and so beloued, as that they were accounted as pretious as any gold, to be now cast vpon the leystalles like the shards of a broken pot? Ha, ô Lord our God, this was not mens worke, but thine owne: Yea, why forsookest thou after this sort thine owne most deare and most excellent workmanship? createdst thou them, to destroy them?

*Gimel.* O, I would thou haddest shewed as great fauour at the least vnto the childre of *Ierusalem*, as thou diddest vnto the most vile & abiect creatures on the earth, for the very yong

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serpents them selues finde their dams  
teats, who bring them vp vntill such  
time as they are able to shifte for them  
selues. Alasse, thou hast made the wo-  
men of *Ierusalem* to become more  
cruell then serpents, more sauage then  
the women of *Lamia*, which haue no  
womanlike shape nor condition but  
the very face, for, their hearts, and the  
rest of the members of their bodies are  
most hidious and fearefull. Nay, there  
is not so little amitie amongst the very  
Ostridges, who, amongst the foules of  
the ayre, are the most wilde and vn-  
tameable, as there is in the women of  
*Ierusalem*, by reason of their continuall  
affliction which hath so degenerated  
them.

*Daleth.* Wee haue scene the yong  
children, that there lay streaking out  
them selues, yawning and gaping, with  
lips as dry as sticks, their tongs clee-  
uing vnto the rooffes of their mouthes  
with very drought, and sucking winde  
instead of milke: for, their mothers at  
the first offered them their breasts,  
but they were so dry, as that they yel-  
ded nothing but blood. In so much that  
the poore wretches hauing nothing to  
breede

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breede any iuice or moyſture in them, dried vp, whereby they fell into a conſumption, and ſo moſt pitifully languiſhing and wearing away, forthwith dyed. And they that were ſomewhat bigger, ranne after their fathers, and hanging about their heeles, cryed ſo lamentably vpon them for bread, as that it would haue made the ſtones in the ſtreete to haue rent in ſunder with compaſſion. But what ſhall I ſay? verely, they had nothing to geue them, for, all that their fathers could do for the, was to wiſh them dead, and curſe the day that euer they begot them, to ſee them now in ſo miſerable an eſtate.

He. O Lord our God, what an alteration of life was this? yea, what an inexorable crueltie? This is a miſerie which ſcourgeth the whole world, and whippeth both hye and lowe. For, they that were wont to liue moſt delicately, and pamper their bodies, begged in the hye wayes, and dyed of hunger, yea, and they that were wonted to lye on their downe beds, and had their couerings of veluet and filke, and troad vpon nothing but vpon Tapiftry, thought them ſelues now to be in very

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good case, if so be they could get a  
dunghill to lye vpon.

*Vau.* In so much, that for any thing  
that I can see, ô Lord, thou iudgeth  
our sinnes to be more haynous, then  
the sinnes of *Sodome*. For, thou hast  
punished vs more cruelly, then euer  
thou diddest them. For, they were o-  
uerthrowne in a moment, and fire  
from heauen deuoured them present-  
ly. And besides, there was none but  
thy selfe that dealt in this, for, she was  
not committed vnto the mercy of  
men, left vnto the discretion of her  
enemies, nor yet vnto the iniuries  
that follow the taking of Cities.

*Zain.* It is a common saying, that  
there is no right iudging of misery but  
by way of comparison, and then begin-  
neth it to touch the quicke, when as a  
man compareth his estate wherein he  
presently standeth, with that wherein  
he sometime was. As when I bethinke  
me of the magnificence of those of *Na-  
zareth*, and see what miserable caytifes  
they now are, For, it was a maruellous  
glorious thing to see them come vnto  
*Ierusalem* to the feast, in their robes as  
white as the driuen snow, so neate and  
white

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white were their clothes, their faces were smoothly paynted, and glistered like yuorie, and their cheekes as ruddie as any rose, or rather as ruddie as any rubie.

*Het.* But they that had scene them now might haue sayd, that they had blowne the cole all their life long at a smythes forge, or had bene begrimed for the nonce, and would haue rather taken them for the Lazars of a spittle house then otherwise, for, their bones beare out their skins, and a man would haue sayd that their skins had bin like parchmēt wrapt about a dead carrion, and I verely beleeeue that there is as much moysture in a dry slough or ditch, as was in any of their bodies.

*Ther.* Yea, and they which past the edge of the sword, came to a far better market then they, for their misery was not long, & they were acquitted once for all. But to dye of cruell famine, and to see and feele one so long a dying, is a most miserable thing, they felt themselves continually wither away, and knew not how their strength went frō them, without a man would haue sayd, the earth had consumed it. For they

were like vnto a plant, whose roote was cleane dried vp, which in the beginning waxeth yellow in the neither parts, and so by little and little the boughes and armes thereof, dye, and in the end the whole body dryeth vp, and is good for nothing else, but to be cast into the fire.

*Iod.* Ye may thinke, that I haue very much spoken of things, and yet they are but flowres, in respect of the rest of the miseries which necessitie hath suggested vnto vs, and which, if I had an hundreth tongs, I were neuer able to expresse. Shall I tell them, ô Lord? Alasse, I will not, for then I should accuse thine ouergreat seueritie, in deliuering out the excessive miseries, wherein thou hast plunged vs. Notwithstanding I will do it, I will tell them, ô Lord, to the end thou mightest at the last haue compassion of vs, and somewhat hold backe thy reuengefull arme. For, thou hast layd it ouer heauely vpon vs, we haue scene it, and must we needs see it ô Lord? and shall our eyes be our owne still, after we haue scene it? We haue scene the mothers, I say, through famine and want,

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want, so degenerate from their kind, as that they haue dismembred their owne children, puld them in pieces, boyled them on the fire, and deuoured them with their teeth, to satisfie that cruell famine, wherewith they were afflicted.

*Coph.* Ha, ô Lord our God, what thoughtest thou to haue done with vs? meantest thou to shew thy selfe to be almightie, as well in thy fury, as in thy mercy, to shew, all thine actions to be infinite, to shew, that when thou goest about to set thy selfe to be cruell, that thou art out of all measure cruell, and to shew thy self wheresoever thou passest when thou art in choller, to be a deuouring fire, which setteth on fire, rauenereth, & consumeth, and to be such a one, as thou hast shewed thy self to be in visiting poore *Syon*, euen vnto the consuming the very foundatiôs thereof.

*Lamed.* O most strange, and most incredible thing, these newes haue bene told vnto other Kings and Princes of the earth, & to all other strange people, but they could neuer beleue any iote of it. For thus they haue sayd, What? is it possible, that this holy City



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which God hath chosen for his dwelling place, where he hath 'set vp his throne on the earth, where he will be worshipped, whither all nations haue carried their offerings, where he hath appeared and answered vnto the cryes of those that haue prayed vnto him; the same onely, to be taken, and to fall into the hands of her enemies? Surely, we will neuer belecue it, nay, we do not belecue, that if they found the gates therof stand wide open, that they durst once enter into it.

*Mem.* And yet for all this, *o* Lord, it is euen so, the poore cittie is vtterly vndone and razed, but after what sort? and wherfore? Forsooth, for the sinnes *o* Lord, of our prophets, and for the sinnes of our priests, who haue shed the blood of the righteous, euen in the midst of *Ierusalem*.

*Nun.* They haue run vp and downe in the streets like mad men, and reeled too and fro, as men drunken with the blood of innocents. They are so polluted and defiled, 'as that all the world is a feard to touch them, for feare of being imbrued with them. Yea and they themselues are ashamed to go into the

tem-

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temple, for feare of violating it with the  
bloud which commeth frō their cloths.

*Samech.* I do assure ye, that the very  
heathen themselves haue bene afraid  
of them, I say, euen they that know not  
God, but by the light of nature, and  
haue cried out against them, saying; O  
ye wicked and cruell caitiues, hence  
and away, and defile not the place  
which is dedicated vnto your God, and  
they with great indignity despitefully  
againē haue said, no, no. Beleeue veri-  
ly, that God dwelleth not amongst such  
kinde of people.

*Phe.* For, a man may easily see, that  
their God hath forsaken them, hath  
dabd them in the necks, and set them  
at diuision and discord. They haue ta-  
sted of nothing so little as of godlines,  
and therfore they must looke no more  
for any helpe from heauen. What? the  
very ancient seruants of God, appoin-  
ted to serue at his aulter, haue not so  
much as once blushed, in committing  
most horrible and great wickednesses,  
& the elder sort which should haue bin  
the most modest, haue bin most mad,  
and had no compassion of their equals:  
neither could the age of their afflicted

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companions driue them to any compassion? And seeing that all humanitie is rooted out of their hearts, how is it possible for God to dwell in them? Belecue me, these are no men, but counterfet Tygres. And therefore God will deale with them as he dealeth with brute beasts, and make one of them praye vpon another.

*Ain.* Ha, ô Lord, these people haue sayd rightly, Thou hast made vs to feele it in deed: for, after all these our furious pranks, the time of punishment came vpon vs: for, our enemies enuironed vs on euery side, and whilst we were gaping and looking for ayd from men, and looked so wishlie for them, as that we were weery of looking, & could see none at all come, wee were very foolish in looking for helpe from men, to defend vs from thee, ô Lorde, which makest warre against vs. Alasse, what are mens forces able to do against thee? What rampart in all the whole world is able to defend vs against thy wrath?

*Sade.* We haue bene taken as Partridges in the cod of a net, thou hast driuen vs together on a Couie, and  
afterward

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afterward coueredst vs : wee thought to haue escaped , and our feete slid, we are fallen, and are snared in the net : we haue assaied to fleet from one place to another , and we haue bene alwaies staied. Aud why so? forsooth, because the day was come . We haue hastened the punishment by our persevering in euill doing, and haue in the end enforced God to pronounce the ineuitable iudgement of our condemnation against vs.

*Coph.* When God hath resolved to do a thing , all things both in heauen and earth , are ready to execute his will, euery thing maketh it selfe ready to serue his purpose, our enemies are more swift to pursue vs , then are the Eagles, the Stock doues. For, they haue followed vs euen to the tops of the mountaines , and met with vs in the deserts . I do verely belecue, that if we were in the deepest dungeons that euer were , that they would there finde vs out.

*Resch.* And what shall I say? where found they out our good Iosias , euen him, whom thou haddest annointed to raigne ouer vs, and whom we esteemed

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and made more of, then of our owne liues, who was alwaies in our hearts, and euer in our mouthes ? him they tooke, & led captiue aswell as the rest. Nothing could keepe him from their hands . I do verily beleeue, that our sinnes are the cause of his taking, and for our sinnes, did he suffer and abide the same, and therefore we haue said thus vnto him for his comfort, We beseech thee, ô King, patiently to beare the affliction which the Lorde thy God hath sent thee, which is the shadowe and figure of the passion of him, who by his death shall establish againe our former felicity, make vs raigne ouer the Gentiles, and subiect all the nations of the world vnto our law.

*Sin.* But in the meane while he is bound and shackled, ô most heauy and lamentable aduenture . Laugh thou, yea laugh thou thereat, ô thou daughter of *Edome*, which dwellest in the plaines of *Arabia*, there is enough thereof left for thee, yea, thou shalt drinke of the cuppe when thy turne commeth about, and be made drunke with the bitter wine aswell as wee. They

*Lamentations of Ieremy.* 427

They shall make thee hazarde thy  
throate , and thou shalt belceue it,  
make a good reckoning of our spoiles.  
There is small ioy and comfort in be-  
holding anothers misery , and that ioy  
and comfort shall we haue, for, we shall  
see them lament and be sory for their  
ownepunishment, euen to see them-  
selues to be sory for their owne , that  
laughed at ours.

*Tau.* And therefore I beseech thee  
ô poore desolate *Syon* , begin to take  
heart vnto thee , for God hath est-  
soones made an end of that which he  
had ordained for thy punishment , he  
will adde no more affliction vnto thy  
dolours past , for he hath done that  
which he had a desire and minde to do.  
He will now suffer thee by little and  
little to restore thy selfe, to build a-  
gaine thine houses , to rere vp againe  
thine aulters , and to reedifie thy  
temples. Feare now no more any new  
banishment. For he will come vnto  
thee himselfe , to reasssure thee, com-  
fort , and strengthen thee . And as  
for thee ô thou daughter of *Edome*,  
he will now come and visit thy turne,  
and teach thee that hee right well

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knowerh thy life and conuersation,  
that he maketh a good accompt of thy  
finnes, and art no more exempt from  
his iustice then any of the rest : and  
will make thee haue compassion of thy  
selfe, seeing thou wilt haue none of an-  
other, and bewaile thine owne mise-  
ries, because thou hast laughed at the  
miseries of others.

## CHAPTER. V.

*The prayer of Ieremiah.*

**I**F so be it be true, o Lord,  
that we are thy people,  
and thou our God, behold  
vs a little, & consider the  
miserable estate wherein  
we stand. Consider I say, if there be  
any opprobrie in the world, wherewith  
we haue not bene vtterly ouerwhel-  
med. Looke not for it within the hou-  
ses which our fathers built for vs, nei-  
ther yet in the prouinces which thou  
hast destined for vs : For, we our selues  
are banished, and strange men enjoy  
our goods. We haue vnknowne heires,  
which haue driuen vs out of our aun-  
cesters

*Lamentations of Ieremy.* 429

cesters houses, and sent vs away starke naked.

2 We are like poore orphans, whose fathers are dead, and haue none to direct and guide vs.

3 We are like vnto mourning widowes that haue lost their husbands, and although they are not dead, yet are they in their widowhood, and haue double occasion to weepe and bewaile the imprisonment & captiuitie of their husbands. A seruitude, alas most rigorous, yea such a one as is not to be named, nay more then is able to be imagined. For we are driuē to die of thirst, to buy with our money, the water of our owne fountaines, and to moisten our poore dry tounge with cruel thirst. We are enforced to buy againe our wood, stick by stick, and that very dearly, to warme our selues withal, although our poore members bee almost dead with colde.

5 We haue borne the collar on our necks, and haue bene yoked together like Oxen, we haue drawne the waine, & laboured like beasts. And although the cattle trauell all day, yet take they their rest at night, but there is no end



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of our paines taking, neither do we  
finde any rest in our labours.

6 As for vs, we are sold for bread,  
and yet must we runne vnto the fur-  
thermost parts of Egypt, to finde those  
that must set vs a worke. The Assirians  
thought to shew vs great fauour, in  
making vs trauell day and night for a  
morsell of bread. O Lord, what an hard  
and pittifull slavery is this? how is it  
possible that we should thus greuous-  
ly prouoke thee?

7 I beleeue that thou hast put in a  
catalogue all the sinnes of our forefa-  
thers, and heaped their sinnes on our  
heads. What O Lord? doth this rigour  
become thy bounty? Shall our forefa-  
thers begone hence, and shall their pu-  
nishment remaine behind them? Shall  
they be dead, & their sinnes liue? And  
shall we beare them & know not why?

8 And if so be that they haue offen-  
ded thee, why hast thou giuen them the  
land of promise to possesse? why hast  
thou subiected the strange nations vnto  
them? Is it because that it is our  
turne, to be the slaues vnto the slaues  
of our auncestors, and that the world  
might see vs to be captiues to those  
that

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that heretofore serued vs.

9 That we should be enforced with strokes to labour for our bread, and to take paines for others in our own land, hauing our throates alwaies in danger of cutting, and dwelling in the wildernesse, in stead of our goodly houses?

10 Behold, ô Lord, if thou haue any eyes, how they haue drest vs, behold how our skins are cut and torne with bearing, they are as full of holes as a siue, and there is not an white and free place in them. Famine hath made vs as leane as rakes, and they haue all to hacked and hewed vs.

11 If so be amongst all these their insolent dealings, they had spared either age, sexe, or noble and worthy persons, it had bene somewhat. But their cruelty was alike, both vnto male, and female, vnto young and old, and vnto mighty and base. Was there euer a wife, in *Sion*, whome they dishonoured not, or euer a maid, whom they forced not? This weake sexe, ô Lord, powred out before thee teares and sighes, their imbecillity, implored thine Almightinesse, their inhumane iniurie, thy diuine iustice.

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12 How handled they thy princes?  
They hung them vp with their owne  
hands, and the gray haired old men, in  
whom old age had imprinted a kinde  
of reuerence and maieſty, were drawne  
through the dirt by them, and pluckt  
and torne, as if they had bene amongst  
cruell Tygers.

13 And what did they with the yong  
children thinke you? Verily they abu-  
ſed them with moſt extreame vnſham-  
faſtneſſe, and afterward knockt them  
in the heads, thinking to extinguiſh  
thereby, the remembrance of their ab-  
omination, and choke vp one fault  
with another.

14 Alas, O Lord, what a ſtrange al-  
teration is this? For, when as we thinke  
vpon the flouriſhing eſtate of our  
countrey, and ſet before vs that vene-  
rable aſſembly of our Senators, placed  
as Gods on the earth, to deliuer ora-  
cles vnto men, and by their mouthes  
to forme the voice of iuſtice, and call  
to mind the magnificence of our iuſts  
and turnies, and draw out as it were, by  
line and by leuell, our fine and pleaſant  
dances, where all the youth ſhined and  
gliſtered like the ſtarres in a cleare  
and

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and bright night.

15 O good God, what a griefe and sorrow is this? Can we take any pleasure and delight after all this? Must not wee sweare a perpetuall mourning? and condemne our eyes vnto euerlasting teares?

16 Is it possible that we should be able to liue after all this? Is our griefe so small, as that it is not sufficient to make vs dye? Is our miserie so cruell, as that it hath left vs eyes so long time to behold it? and condemned vs to be so long while afflicted with so strange a miserie? Must wee see at our feete, the pieces of the Crowne which fell from our heads, and tread vpon the shiuers of the Scepter which wee were wont to carrie in our hands? and see our kingly ornaments puld in pieces before our faces? Cursed bee wee, who haue caused by our sinnes, this desolation, who haue enforced the iustice of God to visite vs in his furie, and to poure vpon vs the fire of his wrath and anger.

17 This is it that we must bewayle,

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this must be heere the springhead of our teares, for this is the fountaine of all our miseries. These are, yea, these are our iniquities, which haue changed the face of what soeuer we see to be before vs, which haue made our champion grounds deserts, wildernesses of our Cities, rubbish of our houses, and left nothing vnto our selues, but an object of sadnesse and dolor, to blear our eyes with so monstrous a spectacle, and to kill our hearts with so pitifull thoughts.

18 For who is he that would not put out his eyes with much weeping, and what is he whose spirit would not be dulled with very dotage, when as he shall see this beautifull *Syon*, the Garden of the world, and the eye of all *Palestine*, to be made now a Warren of Foxes, where nothing vse and haunt but wilde beasts?

19 But these, o Lord, are the blowes of thine owne hand, who makest great things that thou mightest pull them downe, which settest vp Cities and Kingdomes vpon the face of the earth, as a ladder, to shew that  
they

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they are nothing but the excrement  
of thy other more excellent workes,  
and wouldest haue the ouerthrowe  
of all earthly things, beare witnesse  
of thine eternitie and infinitenesse.  
Thou art, o Lord, only eternall, ex-  
empt from all course and change,  
for no times are able to measure thy  
greatnesse, for they serue thee, and  
are but as Stewards and dispensers  
of thy will. Thy Throne is farre a-  
boue all corruptible things, and there  
thou sittest, making all generations  
to passe before thee, one after ano-  
ther, changing when it pleaseth thee,  
the inhabitants of the earth, euen as  
men do their garments.

20 But seeing, o Lord, that thou  
art thus altogether good, iust, and  
Almightie, wilt thou wholie forget  
thy goodnesse and louing kindnesse  
towards vs, thou that canst forget  
nothing? Wilt thou which euer kee-  
pest thy word and promise, forget  
the righteousnesse of thy promises  
which thou hast euer made vnto  
thy chosen people? Wilt thou let  
slip the occasion which offereth it

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selfe vnto thee to haue pitie on vs, and helpe vs, who art not Almighty, but for to do good, and ayd the afflicted? and as soone shouldest thou forget to be God, as to forget to pardon and forgeue. Very well thou hast for a time dealt seuearely with vs, and sent vs calamities, to make vs feele that we haue offended thee, and we haue perceyued it right well, and wee haue returned vnto thee with broken hearts, and dolorously groaned before thee, and therefore what more wouldest thou haue of vs? What other sacrifice may we offer vp vnto thee, then our teares? All the rest is thine, and there is nothing in our disposition but our wills, and the same we present vnto thee washed in our teares, pressed and squeezed by the sorrowe of our repentance, and purged and cleansed with the zeale of thy liuely loue, and therefore why reiectest thou vs? Why causest thou vs to waxe old in our miseries?

21 No no, o Lord, thou art too good and fauourable, for so long as wec

*Lamentations of Ieremy.* 437

wee shall call vppon thee with sound hearts, thou wilt neuer forsake vs. But because, ô Lord, there is no more force nor strength in vs, and that our miserie hath knockt our spirits in the head, quicken thou them in vs, and let all our affections be set vppon thee. And to the end wee may continually cleaue vnto thee, and not haue thy grace disdayne to dwell in vs, renue our spirits and liues, and reestablish vs againe in our first integritie and purenesse wherein thou createdst vs.

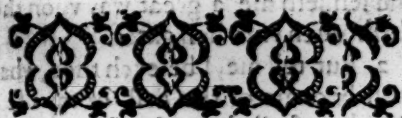
22 Thou hast heretofore reproued vs, and in reprobuing vs, hast reiected vs, and to say truly, thou haddest reason so to doo, for our too too intollerable iniquities, had most strongly prouoked thee. But sith that wee haue now humbled our selues before thee, and haue done whatsoeuer we might bethinke vs of, to appease thee with all, receiue vs to thy grace, poure vppon vs thy benefits, embrace vs louingly as lost children, which come agayne with weeping teares, to cast them selues into the



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armes of their father, and mercifully  
receyue our prayers and vowes,  
for they come not now, ô Lord  
from our lips alone, but  
euen from the very  
bottomes of  
our harts.



The



# The song of Ezechias,

*taken out of the Propheſie  
of Iſaiah. Chap. 38.*



Am dried vp with  
very ſorrowe and  
griefe, and I breath  
out the very laſt  
ſighes of my life,  
and when my ſpi-  
rit launched out  
with dolor, me thought it began to  
cry out after this manner; What ?  
muſt I in the middeſt of my dayes  
deſcend into the pit ? Is the flower  
of my youth no ſooner hatched, but  
that death muſt by and by come to  
gather me vp ? And ſhall my brighteſt  
and moſt cleare ſhining dayes be con-  
uerſed into darkeneſſe ? O, farewe ll  
then, farewe ll, I ſay, moſt ſweet light,  
which hideſt thee from mine eyes:  
for loe, the night trayneth me into  
darke and vnknowne caues and dens,

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and sendeth me a great way vpon the earth, euen vnto hell gates.

2 But tell me, I beseech thee, what shall become of the rest of my life? Whither shall the rest of my yeares flye? O, vayne and deceytfull hope, which nourishest our minds and purposes, and afterward leauest them in the middest of their course. I hoped to haue had a faire and white old age, and disposed of mine household, to mitigate the discommodities thereof. I builded palaces, deuised garden plots, & got riches together, to pleasure my childré withall, & to make merry with my friends, and so faire and easily to spend the rest of mine age in seruing of God, and doing good vnto men. But I must now change my note, and sing another song, and am enforced, ô God, to say now vnto thee, I shall see thee no more in the land of the liuing.

3 I shall neuer more, I say, lift vp mine eyes vnto thee amongst the liuing, & in turning my face towards the corners of this world, behold & admire the works of thine hāds. Farewell most beautifull and glorious Sunne, which hast so often risen farre aboue the waters,

*The song of Ezechias.* 441

ters, to geue vnto mine eyes the shining brightnesse of thy beames. Farewell pale siluery Moone, which by degrees flakest the shadowy sayles of the night, & by degrees markest the measures of our time, put thy self out when euer thou wilt, for my sight is put out for euer seeing of thee. And ye glistening starres of light, which couer by pace measures all alongst this azured playne skyes, and which spred ouer our weake bodies your heavenly powers, stay your selues when you will, for, ye haue not any power ouer the dead, and ô ye ritch meadowes, wither when ye will your excellent enameled floures, and ô yee christall springheads, dry vp when yee will the beds of running streames, for death cometh to seele vp mine eyes, & to bereaue me of your pleasant sights: farewell ô world: farewell ô men, and farewell what so euer pleasure I haue had in this place. And ye my deare friends, lo heere my last farewell, for here is broken the knbr of our sweet friendship. And ye my children, heere endeth the Holy affection wherewith I haue made mery amongst you, and now I am possessed with ano-

442 *The song of Ezechias*

ther care : for, death seperateth me  
from you, and you from me.

4 My posteritie is carried farre a-  
way from mee, euen as the Shep-  
heards Tents of Scythia, to day here,  
and to morrow there. O most bitter  
and grieuous separation, which pluc-  
kest the children out of the armes of  
their father, and from the sweet bo-  
some of their mother.

5 But why is this so quickly done, and  
against all hope ? I came no sooner to  
be set vpon the frame, and scarssly was  
there a bait or stale layd for my life,  
but that rhe workeman was ready to  
put his fleame, or lancing knife into  
me. What a kind of alteration, ô Lord,  
is this ? In how short a time changeth  
the face of the world ? And truly, are  
not the euening and morning all a-  
like ? For, I was this morning aliue,  
and lo, I am now amongst the dead.  
I looke but for the houre, wherein  
I meane to tread the fields, that I  
might truffle vp bag and baggage, and  
away..

6 Why ? I was this morning a very  
gallant, and I was tickled with new  
and strange hopes, I proued mine  
owne

*The song of Ezechias.* 443

owne strength, and me thought I was  
sound, and like to liue long, and I had  
a world of deuises in mine head, and  
euery minute my courage encrea-  
sed, and anon death commeth vpon  
me like an hungrie Lyon, sucketh my  
blood, shaketh my flesh, breaketh in  
sunder my bones, and loe, I am stret-  
ched out, and readie to yeeld vp the  
last gaspe of my life. Alasse, I was this  
morning some body, and now at night  
I shal be no body. O God, what a small  
distance is there betweene a mans  
being, and his not being? And from  
morning to night euery man goeth  
this broad beaten hye way: yea yea,  
O Lord, in a moment, if thou please,  
a man passeth from the one to the o-  
ther, and goeth from life vnto death.  
The first course of the heauens is  
verie suddaine and swift, and yet is  
the cutting sythe of death, more sud-  
daine, and far nimbler, for thou geuest  
vs life in breathing on vs, an whē thou  
ceapest we dye. Thou lookest vpon vs,  
& we are borne, & thou turnest away  
thine eye frō vs, and by and by we are  
dead. We are the bubble of the water  
which appeareth with the least mouing.

444 *The song of Ezechias.*

and is puffed out with the smallest winde. We are the haruest leafe hanging now vpon the tree, and eftsone lying flat on the ground; or to speake more properly, we are the shadow of a dreame, which is quite gone so soone as we awaken. But although, ô Lord, death hath laid fast hold on me, and that one of my fecte is already in the graue, yet will I crie out vnto thee, and coniure thee by thine infinite power, and pittifully giue vnto thee, in acknowledging my misery, and thy clemency, wilt thou not then haue compassion vpon me? wouldst thou not somewhat lengthen the thred of my life?

7 The terror, ô Lord, of thy great maiesty maketh me afeard to speake: & although I feele my misery to presse me and pursue me, & that I know my helpe is in thee, yet dare I not addresse my praier vnto thee. But I am like vnto the young new hatched swallow, who being naked and without feathers, is left alone in the nest, pittifully chirping and looking for her dam. Nay, I am rather like vnto the fearefull Doue alone in her nest, who seeing the Gerfalcon soaring ouer her head, hideth her selfe  
poore

*The song of Ezechias.* 445

poore miserable Doue, & sitteth close and amazed, by reason of the danger she seeth her self in. O my God, I know my misery, & do right well vnderstand mine infirmity. But although ô Lord, that with a submisſe voice & trembling words, I implore thy maiesty, yet forsake me not I humbly beseech thee.

8 Is it so long sithence, ô Lord, that I turned mine eies vnto thee, to call vpon thy goodnesse: I am alwaies wonted to lift vp mine eyes on hie. O Lord, I am at a non plus, I am forced, and my misery is gone ouer mine head: and therefore I beseech thee to helpe me, if it may so please thee.

9 But alas, dare I speake vnto God, and shew my selfe vnto him? Euen I, whom he hath created with his owne hands, and fashioned by his grace, who instead of seruing and honouring of him, haue giuen my selfe vnto the pleasures of this world, and turned the honor which I owe vnto him, vnto earthly and corruptible things? what answer will he make me? for if he grow once to be angry, and shew himselfe vnto me in his fury, with that countenance that he shall iudge the guilty, were it not an



446 *The song of Ezechias.*

hundreth times better for me, to haue held my peace, then to speake? But it were better, I say, to be dead and buried, then to haue eyes to see him, and eares to heare him? what then shall I either do or say?

10 I will endeavour my selfe to appease him before, in presenting him for an offering, the contrition of mine heart, and bitternesse of my soule, and in my greuous anguish, will call to minde all my yeares past, lay abroade the moments of life, runne ouer the number of my sinnes, that I might cleanse and purge the sinnes and transgressions, which defile my conscience, and stirre vp Gods wrath against me.

11 And therefore thou shalt, o Lord, most assuredly, seeing that I returne vnto thee, and bitterly weepe for mine offences, receiue my repentance, and through the heartinesse of my continuall prayers which I so effectuously powre out vnto thee, appease thy sharpe and heauy wrath. Thou shalt stay the hand of thy iustice, which would swallow me vp. Thou shalt turne away the dart of death, whose point  
hath

*The song of Ezechiad.* 447

hath pierced me euen to the very hart.  
Thou shalt lengthen the course of my  
yeares, which my sinne hath already  
shortened. And thou shalt bee  
contented that thou hast reprooued  
me without vtterly vndoing me, and  
made me to acknowledge and confesse  
my sinnes, with punishing me for the  
same.

12 And although I thinke my selfe  
blessed, and as it were, in most excel-  
lent peace, yet do I vse, nay rather  
abuse the blessings and riches, which  
thou hast lent and vouchsafed mee:  
yea, and although, I say, I should be  
drunken with the hony sweet pleasures  
of this world, yet loe a floc of afflicti-  
on and misery is betide me, which as a  
most bitter brooke, is come vpon me  
to drowne me and swallow me vp. But  
as I was about to giue vp the ghost, I  
felt thee taking me by the hand, and  
by a wonderfull helpe, drewest me by  
little and little out of that fearefull  
gulf. O Lorde, the weight that sunke  
me to the bottome, was the waight of  
my sinnes. They lay so thick and hea-  
uie on my head, and held me so to  
the ground, as that I knew not how

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to lift vp mine eyes vnto heauen, much  
lesse was I able to hold vp my head,  
and open my mouth, to vtter and shew  
forth thy holy grace and mercy. Thou  
hast broken the chaines of the wicked  
affections, which held me bound vnto  
these cursed finnes. And neuerthelesse,  
because they are euer before thine  
eyes, and that my repentance in some  
measure coniureth thy goodnesse, and  
mine iniquity sharpeneth thy iustice,  
yet hast thou cast all mine offences be-  
hinde thy back, and turned them all a-  
way from thy presence, to the end,  
there might be nothing betweene me  
and thy mercy, to hinder me from be-  
ing enuironed by the same, as mine on-  
ly and assured defence. But how can  
this be ô Lord, that thou, who seest all  
things both present & to come, which  
seest through the earth, and piercest  
the bottomes of our hearts, that in re-  
gard of me alone, ô Lord, thou becom-  
mest blinde, and seest not my finnes  
which enuiron me round about? O  
how wonderfull great is thy mercy,  
which blindfoldeth the eyes of thy De-  
itie, which hideth from thee that eue-  
ry one seeth, and maketh thee forget  
that

*The song of Ezechias. 449*

that which thou knewest, before such time as it was done.

13 From whence, O Lord, commeth this great change and alteration in thee? whence commeth it, that to do me fauour, thou puttest so farre from thee, thy iustice which is naturally in thee? I wonder, but yet cannot I tell from whence this thy so great clemency and louing kindnesse proceedeth. It is, yea it is, O Lord, because thou wilt saue vs whether we wil or no, and to draw vs as it were by force, out of that condemnation which we most iustly haue deserued. For, thou art the God of glory, iealous of honour and praise, for thou art alone worthy thereof. Thou knowest right well that very hell shall praise thee, and thou knowest also, O Lord, that death it selfe shall set forth thy praise. Seeing that thou hast created all things, to testifie thine infinite goodnesse and power, shall death which is one of thy works, make an end of thy praise? Yea, and seeing thou hast here placed man, to lift vp his eyes vnto heauen, and to behold thy glory, and to sing both with the heart and mouth, a continuall hymne therof, and if thou

450. *The song of Ezechias.*

take away his life, is not that a breache  
of one of the organes of thine ho-  
nour? And if thou send him to hell, is  
not that to defame thy workmanship?  
Thou hast, ô Lord, sowne by the  
mouthes of thy Prophets, the truth of  
thy promises. Shall they that are pent  
vp in the earth gather together the  
fruite thereof: shall they whome  
the death of the body hath closed vp  
the eye liddes, and whome the death  
of the soule, engendred through their  
impenitence, hath sealed vp the eyes  
of the spirit, making them go groping  
to hell, wandring and stumbling from  
paine to paine, and from torment to  
torment? No, no, it shall be the li-  
uing man that shall publish and set  
forth thy praise, the man, I say, that  
liueth, and that liuing life which is  
maintained by those blessings which  
thou bestowest vpon vs here on the  
earth, and that life which is nour-  
ished by the beholding of thy Deitie,  
and by the blessings which thou hast  
laide vpe in heauen. Euen so, O  
Lorde, do I at this day with them, see-  
ing it hath pleased thee to conuert my  
miseries into grace and blessing, and

*The song of Ezechias.* 451

to turne away from me death and dolors which brought them vnto mee. Mine infirmitie is at this day, seeing it so pleaseth thee, an argument of thy glory, & thou workest such miracles in me as are able to astonish an whole world. To the end, ô Lord, that the fathers may tell vnto their children, what the effects of thy mercies are, how sure the effect of thy promises, and how vndoubted, the truth of thy word. And so whinsoeuer the last and hindermost posteritie, shall vnderstand what hath befallen vnto my person, it will praise and blesse thy holy name.

15 Seeing then my God, that thou hast assured me this life, I meane this earthly and corporall life, graunt me also assurance of this heavenly and diuine life, to the end that I Being most full of all hope and strength, may passe the rest of my daies, in praising and seruing of thee continually. Mine abode, ô Lorde, shall be alwaies at the feete of thine altars, mine action shall bee a song of thy praise and goodnesse, and so will goe day and night into thy church, lifting

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vp mine eyes vnto thee, and hauing  
my thoughts fixed on thee, I will open  
mine heart, and thou shalt fill it with  
thy grace, that it may sanctifie  
all mine affections, and so  
I thereby may set forth  
nothing more, then  
thy glory.

**FINIS.**

**FIN**

**IB**

STC 7373<sup>5</sup> The Holy Love

Before it was taken apart and rebound (by R. Lunow) this book was in the orig. plain velum forel, which was wrinkled and shrunk away from the edges.

While it was in sheets I examined it and found it as below:

Collation: A<sup>2</sup> B-T<sup>12</sup>  
v<sup>12</sup>(-v6,7).

Note: Perhaps should read v<sup>12</sup>(-v1:12).

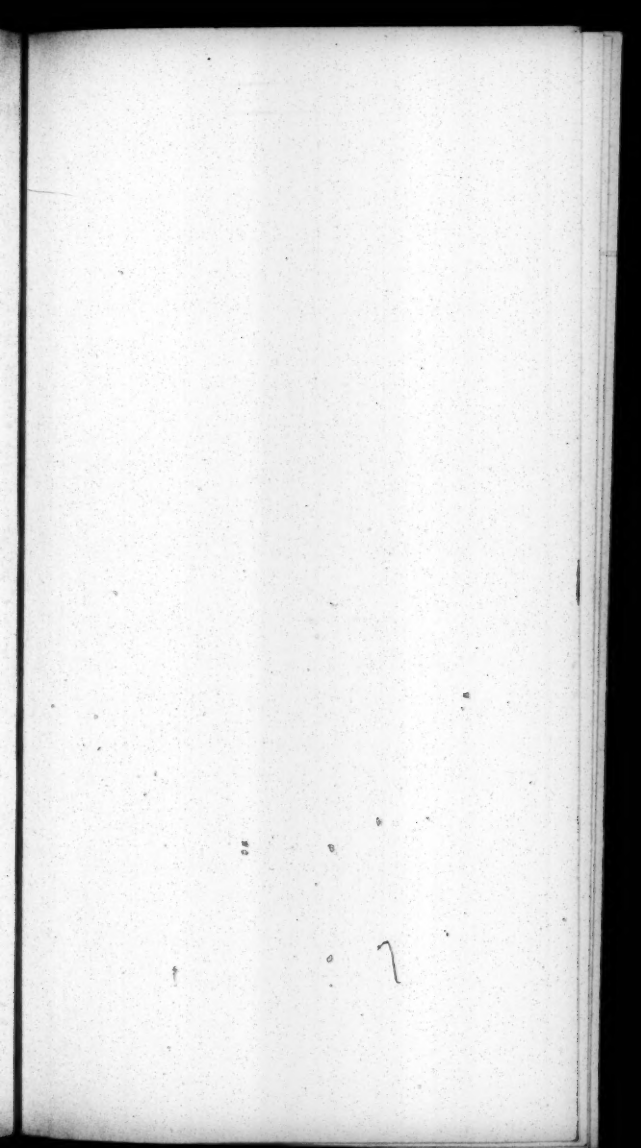
These two leaves are doubtless A1:2.

13 Jun 57

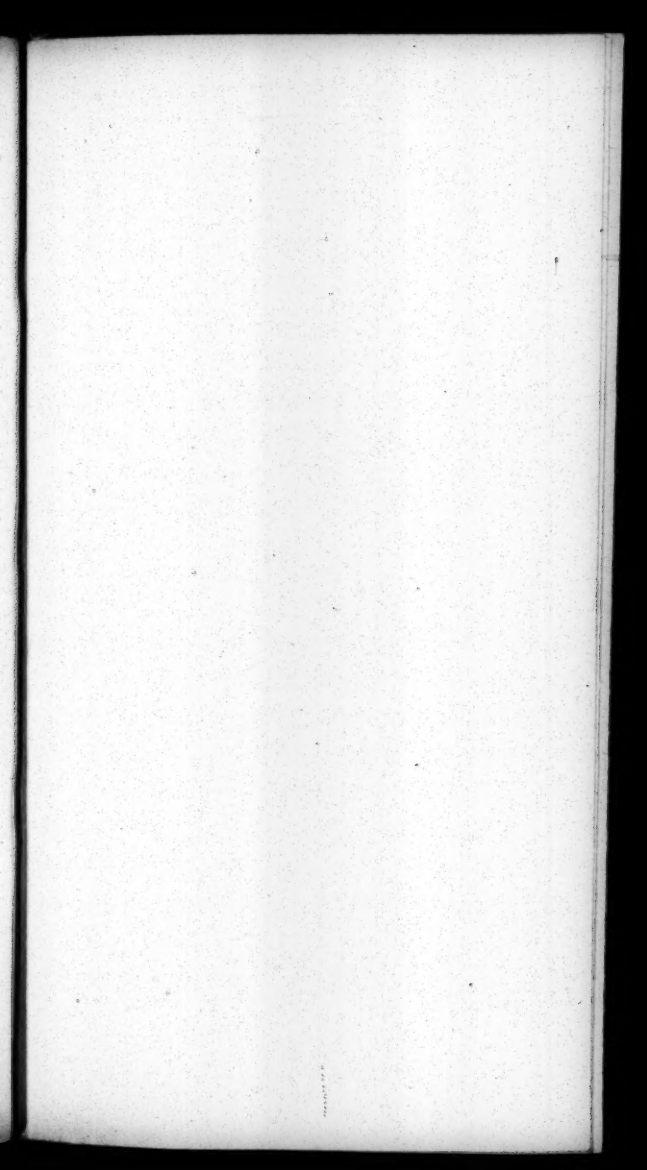
*460*

















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